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THE ION
OF
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THE ION OF EURIPIDES,

A NEW AND ACCURATE

TRANSLATION

FROM THE TEXT OF F. A. PALEY,

With Notes Critical and Explanatory.

BY E. S. CROOKE, B. A.,

Late of Pemb. Coll. Cambridge.

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AND BELL AND DAIDY.

1866.

THE ION, if one of the most beautiful, is in some respects one of the most difficult of Euripides' plays, and the more so, because there are no scholia upon it extant. The edition of Hermann, published forty or fifty years ago, is a valuable one. But the recent edition of Mr. Paley, embodying as it does the corrections and explanations of all the best critics, with his own judicious and valuable remarks, seems far the best that has appeared. The following translation is based upon his text, and I have pretty generally adopted the English versions of particular passages given in his notes: here and there I have ventured to differ from him, but always with reluctance and hesitation. The only thing (and that a minor matter) with which I should be disposed to find any fault, is a peculiarity of punctuation in several places, in which he has, it is clear, too implicitly followed Hermann and other German editors. I have endeavoured to be very literal, perhaps to a fault, and at the same time as far as possible to preserve the spirit of the original Greek. In how many cases I have failed, I am well aware. Any one who has made the attempt, knows the extreme difficulty of combining the *literal* with the *virtual* in the translation of a Greek play.

E. S. C.

June, 1866.

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PLOT.

CREUSA, daughter of Erechtheus, having been ravished by Apollo, gave birth to a son, whom she exposed in the grotto which had been the scene of this amour. At the request of Apollo, Mercury brought the infant to his temple at Delphi, and laid him down on the steps. There he was found by the Pythia, and was brought up in the temple, where he was afterwards taken into the special service of the god. In the meanwhile Creusa has married Xuthus. Having no family, but desiring one, they come to Delphi to consult the oracle on the subject, Creusa secretly hoping at the same time to have an opportunity of learning the fate of her offspring. In answer to Xuthus, Apollo bids him salute as his son the first person he should meet on leaving the temple. He meets the son of of Apollo and Creusa, and declares himself his father, naming him Ion, but, to avoid offence to Creusa, bids him keep the matter a secret for the present. Creusa however gets information of it, and attempts to poison Ion. This plot is discovered, and Ion is only prevented from killing her by her taking refuge at Apollo's altar. The Pythia endeavours to calm him, and bids him seek out his mother, taking with him as tokens the cradle or basket in which she found him, and the clothes and ornaments which she has carefully preserved with it. Creusa suddenly recognizes these, and a dénouement takes place.

DRAMATIS PERSONÆ.

MERCURY.

ION.

CHORUS OF CREUSA'S HANDMAIDS.

CREUSA.

XUTHUS.

PEDAGOGUE.

MALE ATTENDANT OF CREUSA.

THE PYTHIA.

MINERVA.

SCENE.—DELPHI.

THE ION OF EURIPIDES.

* * * *Italics (except in the foot-notes) mark that there is no corresponding word in the Greek text.*

MERCURY. Atlas, who with brazen shoulders upholds heaven the ancient abode of the gods, by one of the goddesses begot Maia, who bore me, Mercury, minister of the deities, to all-great¹ Jove. And I am 5
come to this land of Delphi, where Phœbus occupying the central navel *of the earth* chants *responses* to mortals, ever divining *of* the things that are and are to be.² For there is a not obscure city of the Greeks, called *the city* of Pallas of the golden 10
spear, where Phœbus by force subjected to his embraces³ Creusa daughter of Erechtheus, at that spot in the land of the Athenians where are the northern rocks below the hill of Pallas which the kings of the Attic territory call the Macræ.⁴ And unknown to her father (for *so* it was well-pleasing to the god) she bore the burden of her womb; and when the 15
time came, having brought forth a boy in the palace, Creusa bore away the babe to the same cavern

1. Lit.—*Greatest.*

2. *i. e.* Giving oracular explanations or directions about things that are, and prophesying things that are to be.

3. Lit.—*Yoked to nuptials.*

4. Lit.—*Where of the land of the Athenians &c. the kings of the Attic territory call the northern rocks the Macræ.*

where she had lain¹ with the god, and exposes him to die² in the well-rounded circle of a hollow basket, observing the custom of her forefathers and earth-born Erichthonius: for to him the daughter of Jove attached two guardian snakes as protectors of his person, when she gave him to the Agraulian maids to take care of. Hence there is there a custom among the Erechthidæ³ to rear their children in snakes of beaten gold. Well:⁴ having put what fine raiment the maid had upon the child, about to die, as she supposed,⁵ she left him. And Phœbus, being my brother, makes this request⁶ of me; My brother, go to the earth-born people of renowned Athens (for thou knowest the city of the goddess), take the new-born babe and bring him out of the hollow rock, with the basket itself and the swaddling-clothes which he has, to my oracle of Delphi, and lay him at the very entrance of my house. And the rest, for (that thou mayst know it) the boy is mine, shall be my care.⁷ And I, wishing to do⁸ a favour to my brother Loxias, took up the wicker basket and brought it, and place the boy on the steps of the temple here, having opened the woven basket of

1. Lit.—*Lay*.

2. Lit.—*As to die*.

3. Lit.—*For to him the daughter of Jove having attached two guardians snakes protectors of his person, gives him to &c. whence there is there a certain custom to the Erechthidæ*. For the Mythological allusions see Dictionary of Mythology.

What the poet's exact meaning is in this passage, is not quite transparent. It seems however to be, that the memory of Erichthonius' guardian snakes was preserved, in the case of Creusa, by the round, coil-like shape of the cradle and by the coil or collar of snakes round the child's neck, and in the case of his later descendants, by a similar coil or collar which children used to wear.

4. Lit.—*But*.

5. Lit.—*As about to die*.

6. Lit.—*Requests these things*.

7. Lit.—*Shall be a care to us*.

8. Lit.—*Doing*.

the cradle, that the boy might be seen. And early as 40
 the orb¹ of the sun riding *forth* the prophetess chances
 to enter the oracle of the god, and having cast
 her eyes on the infant boy, wondered that² any damsel
 of the Delphian maids should dare to place her 45
 stealthy offspring³ at the house of the god, and she
 was minded to eject him beyond the area *of the temple* :
 but for pity she left her cruelty, and the god was
 an ally to the boy, that he should not be cast out from
 the edifice. And she takes him and rears him : but
 she knows not *of* Phœbus who begat him, nor *of* 50
 the mother of whom he was born, and the boy is
 ignorant of those who gave him birth. He roved
 therefore, as long as he was young, sporting about the
 altars amid which he was reared :⁴ but when his form
 grew to manhood, the Delphians made him treasure-
 keeper of the god and trusty guardian of all, and 55
 in the palace of the god he lives on a holy life to this
 very day.⁵ And Creusa who bore the youth marries
 Xuthus by such coincidence as this : between Athens
 and the sons of Chalcodon, who possess the Eubœan 60
 land, intervened the flood of war,⁶ which having toiled
through with the Athenians and aided them with
 his spear in driving back,⁷ he received the honour
 of marriage with Creusa, not being a native *of the*
land, but born an Achæan⁸ of Æolus the son of
 Jupiter : and having entered into late wedlock, he
 is childless, and Creusa : and for this reason they 65

1. Lit.—*Along with the orb.*

2. Lit.—*If.*

3. Lit.—*Labour.*

4. Lit.—*Altar rearings.*

5. Lit.—*Constantly thus far.*

6. Lit.—*There was to Athens &c. a flood of war.*

7. Lit.—*Having jointly taken away.*

8. i. e. *Phthian.*

are come to the oracle here of Apollo through
 desire of children. But Loxias puts off his¹ *good* for-
 tunes to this *time*, and he has not been forgotten by
 him, as he seems *to be*. For he will present to Xuthus,
 70 when he has entered this oracle, his own son, and will
 declare that he is his offspring,² in order that having
 come to his mother's abode, he may be made known
 to Creusa, and both the loves of Loxias may be³ con-
 cealed, and the boy may have his rights.⁴ And
 he will bring it to pass that he be called throughout
 75 Greece Ion by name, founder of colonies in the Asiatic
 land. But I will go into the laurel coverts here,
 that I may learn what is determined about the youth.
 For I see the son of Loxias coming out,⁵ that he may
 make the portico in front of the temple clean with
 80 branches of laurel. And I *am the* first of the gods *to*
 call him by the name which he is about to obtain, Ion.

ION. Already the sun is wheeling this *his* bright
 chariot of four steeds over the earth, and the stars are
 85 flying from the sky *before* these *his* fires into sacred
 night, and the untrodden Parnassian peaks illumined
 welcome the car⁶ of day for mortals. And the smoke
 90 of myrrh from desert lands⁷ wings its way to the roof
 of Phœbus, and the Delphic priestess⁸ is sitting on the
 divine tripod, chanting to the Greeks the utterances
 which Apollo pronounces. But, O ye Delphian mi-
 95 nisters of Phœbus, go to the Castalian silvery

1. i. e.—*Ion's*.

2. Lit.—*Has been begotten of him* i. e. *Xuthus*.

3. Lit.—*Become*.

4. Lit.—*The things meet*.

5. Lit.—The *τόνδε*, which is not wanted in the English, denotes his entrance on the stage.

6. Lit.—*Wheel*.

7. Lit.—*Waterless myrrh*.

8. Lit.—*Woman*. But *γυνή* is virtually a much higher word.

eddies, and having laved yourselves in the pure dews, come to the temple: guard a mouth of good omen *and* favourable, and utter¹ from your own tongue words favourable to those who desire to consult the god. 100
 And I (a labour which I have ever from a boy performed) will make the portals of Phœbus bright with branches of laurel and holy garlands, and the 105 ground moist with sprinkled water,² and will put to flight with my bow and arrows³ the flocks of birds which mar the holy offerings; for as being motherless and fatherless I serve the temple 110 of Phœbus which reared me. Come, O thou new-grown implement⁴ of fairest laurel, which sweepest the pavement of Phœbus beneath his temple, from im- 115 mortal groves where sacred dews sending forth their ever-flowing stream lave the sacred foliage of 120 the myrtle, with which the livelong day I sweep the floor of the god, serving him day by day early as⁵ the fleet wing of the sun. O Pæan, O Pæan, be thou blessed, blessed, O son of Latona. Honour- 125 able *is* the work *in which* I serve thee, O Phœbus, before thine house, revering thy oracular abode: 130 and glorious to me is the work to have hands⁶ ministering to the gods, *and* not to mortals, but immortals: and I faint not to labour in works of praise. Phœbus 135 is to me a sire, a father: for I bless him that nourishes me. And for his benefits to me I call Phœbus who dwells in the temple by the name of

1. Inf. in the imperative sense. The previous clause seems to imply a negative, as this a positive *εὐφημία*.

2. Lit.—*Watery sprinklings*.

3. The pl. has very commonly a wider or looser sense than the singular, as here.

4. Lit.—*O thou service*.—Abstr. for concrete.

5. Lit.—*Together with*.

6. Lit.—*A hand*.

140 father.¹ O Pæan, O Pæan, be thou blessed, blessed, O
 son of Latona. But I will cease² *from* my labours
 145 with the trailing of the laurel, and from golden vessels
 will sprinkle on the ground the stream which the
 150 eddies of Castalia pour forth, throwing *on it* moisten-
 ing water, *all holily, as* being pure from the love
 of women. O that I may not cease thus to serve
 Phœbus ever, or may cease with happy destiny. Ha!
 155 ha! the winged ones are already on the move and are
 leaving their nests on Parnassus:⁴ I bid them not
 approach the eaves nor to the gold-decked temple.
 Once more⁵ I will hit thee with my bow and arrows, O
 160 thou messenger of Jove, surpassing the strength of *all*
other birds with thy beak. Here is a swan too steer-
 ing his flight towards the steps of the temple.⁶ Wilt
 thou not move thy bright red foot another way? In no
 165 way shall the lyre of Phœbus in unison *with thy song*
 save thee⁷ from my bow: turn aside thy wings: go to
 the Delian lake. Thou shalt quench in blood thy
 170 sweet-voiced songs, if thou wilt not obey. Ha! ha!
 What fresh bird is this *that* has come? *Is it* to place

1. This is somewhat involved, but the literal sense appears to be—*And according to the beneficial to me I call (the name) of Phœbus in the temple the name of father.*

2. Lit.—*But (I will now perform another duty,) for I will cease &c.*

3. The genitive in such a sense is extremely unusual. Commonly there is the same ethical difference between *ρίπτειν* with genitive, and *ρίπτειν πρὸς* as between *cast at* and *cast on*.

4. Lit.—*The couches of Parnassus.*

5. Either this alludes to Ion's having hit the Eagle on some former occasion, or it may be taken (preferably perhaps) as elliptical—*I warn thee once more.*

6. Lit.—*This here another swan is rowing towards the area—ἄλλος used in the same way as it is in οἱ ἄνδρες καὶ αἱ ἄλλαι γυναῖκες, or as the superlative in ἀξιολογώτατος τῶν προγεγενημένων. Θυμέλη (1) An altar: (2) the quasi-altar of Dionysus in a Greek theatre, on a rectangular platform ascended by steps: hence (3) generally, a platform, an area: and hence (4) the platform or area, ascended by steps, on which a temple stood: perhaps (5) these steps.*

7. Lit.—*Should save thee (if thou thoughtest so).*

a nest of dry twigs beneath the eaves for its young ones? The twanging of the bow shall prevent thee. Wilt thou not obey? Go and breed in the eddies 175 of Alpheus, or to the Isthmian glen, that the offerings and temple of Phœbus be not interfered with. For I am loth to slay you that announce the oracles of 180 the gods to mortals: but I will serve Phœbus in the work to which I am devoted, and will not cease to minister to those who nourish me.

CHORUS.

CHO. A. Not in divine Athens only were there dwellings of the gods decked with fair columns, nor 185 *there only* the service of Agyieus: but in the house of Loxias also the son of Latona is there the fair-eyed light of the twin countenances.¹

CHO. B. Lo! see here;² the son of Jupiter is 190 slaying the Lernæan hydra with golden scimeter: dear *sister*, behold *this* with thine eyes.

CHO. A. I see. And near him another is raising 195 a blazing torch. Who is this? Is it the warrior Iolaus whose story is related to me as I work at my loom,³ who undertaking a common labour with the son 200 of Jove is helping him to accomplish it?

CHO. C. And look too at this *hero* mounted on winged steed: he is slaying the fire-breathing three-formed monster.⁴

CHO. A. Yes, I am directing my eyes⁵ all 205

1. *i. e.* The images of Apollo and Diana, painted on the walls. *Heath.*

2. *Lit.*—*This here* (sc. *the hydra*).

3. *Lit.*—*Who is related in story beside my web* *i. e.* *whose story is related to me by some one at my side, that I may weave a representation of it.*

4. *Lit.*—*Might.*

5. *Lit.*—*Eyelid.*

around. Observe the conflict with the giants on the stone walls.

CHO. D. We are looking here, dear *sisters*, * * *

CHO. E. Seest thou then one brandishing her
210 gorgon shield against Enceladus?

CHO. F. I see Pallas my own deity.

CHO. G. Why, *dost thou not see* the mighty thunderbolt all-blazing in the far-darting hands of Jove?

CHO. H. I see: he is burning up the hostile
215 Mimus with the flames.

CHO. I. And Bromius Bacchus is slaying another of the sons of earth with unwarlike ivy-bound staff.

CHO. A. To thee I call who art by the temple,—
220 is it lawful to ascend to the shrine, I mean¹ with purchased foot * * *?

ION. It is not lawful, stranger-maids.

CHO. K. And might I not enquire a word from thee?

ION. What then wilt thou?

CHO. L. Does the house of Phœbus really occupy the central navel of the earth?

ION. Ay, clad in garlands, and on either hand are Gorgons.

225 CHO. M. So also rumour declares.

ION. If you have offered a cake before the temple, and ye desire to enquire aught of Phœbus, pass on to the steps: but without sheep sacrificed² pass not into the chambers of the house.

230 CHO. N. I understand: and we offer not to

1. The force of γέ, limiting the question. If the passage is to be taken as it stands, I know of no other intelligible way of translating it. But it is evidently imperfect, perhaps quite corrupt.

2. Lit.—*On condition of sheep unsacrificed.*

transgress¹ the law of the god; but that which is without shall delight our eye.

ION. Survey all with your eyes, everything which it is lawful *to behold*.

CHO. O. My lord and lady² have allowed me to come forth to see this shrine.³

ION. And of what house are ye called the handmaids?

CHO. P. The halls that nurtured my lord and 235 lady are the abode of Pallas. And here she is of whom thou questionest me⁴.

ION. High birth hast thou, and this mien of thine indicates thy rank,⁵ whoever thou art, O lady. For any one may tell for the most part about man or 240 woman, when he has observed their mien, if they are nobly born.⁶ But, O, thou hast made me wonder because thou hast closed thine eyes and bedewed thy high-born cheek with tears, when thou beheldest the holy oracle of Loxias. What grief *is* this into *which* thou art come, O lady? Where all else rejoice 245 *at* beholding the shrine of the god, there⁷ thine eye sheds tears.

CREUSA. O stranger, thou art not unkind to marvel at my tears:⁸ but when I saw this temple of Apollo, I retraced certain memories *of the* past, and 250 somehow while I was here had my thoughts at home.

1. Force of the present.

2. See note on 108.

3. As before in 220. Lit.—*These recesses*.

4. Lit.—*The roof-trees nutritive of my lords are indwelt of Pallas, and about this woman here being present thou questionest me*.

5. Lit.—*And thou hast this mien here a proof of thy ways of life*.

6. Lit.—*About a human being.....if it is by nature of good birth*.

7. Lit.—*Here*.

8. Lit.—*Thine has itself in a way not lacking (the humanizing effects of) education to come into wonderments about my tears*.

O hapless women! O daring deeds of the gods!
 What then *shall we say*? Whither shall we refer
our claims for justice, if we are to be outraged by the
 unjust acts of those that rule *the world*?

255 ION. But why art thou secretly sad at heart,
 lady?

CR. 'Tis nought, I have shot my bolt:¹ and
 henceforth I am silent, and do thou no more think
of this.

ION. And who art thou? From what part of the
 land hast thou come? Of what father art thou sprung?
 By what name must I call thee?

260 CR. My name is Creusa, and I am a daughter of
 Erechtheus, and my native land is the city of the
 Athenians.

ION. O inhabiting a renowned city, and bred
 of noble ancestors, how I honour thee, lady.

CR. Thus far I am really¹ fortunate, O stranger,
 but no further.

265 ION. By the gods *I pray thee*, did in truth (as he
 is declared by men)—

CR. What *it is* thou askest, O stranger, I would
 know.

ION. A forefather of thy father spring from
 the earth?

CR. Yes; Erichthonius *did*: but my descent
 avails me nought.

ION. And did Minerva take him up from the
 earth?

270 CR. Yes, though she bore him not, into her
 virgin hands.

1. i. e. *I have said my say*.

2. *Kai*, *really*, seems to add a *fact* to the *appearance* of one.

ION. And she entrusts him, as is commonly represented in the picture—?

CR. Yes, to the daughters of Cecrops to take care of without being seen *by them*.

ION. I have heard that the maids opened the chest of the goddess.

CR. For that reason they died and stained the crag of the rock with their blood.

ION. Well. What then *of this?* is the story 275 a truth or falsely *told?*

CR. What *is it* thou askest? for I am not tired of attending to thee.¹

ION. Did thy father Erechtheus sacrifice thy sisters?

CR. He forced himself² to slay the maids as sacrifices for the land.

ION. But how wast thou the only one of thy sisters³ saved?

CR. I was a new-born babe in the arms of my 280 mother.

ION. And does afterwards a yawning of the earth really swallow up thy father?

CR. A blow from the trident of the sea destroyed him.

ION. And the place there is called Macræ?

CR. Why dost thou ask this? How hast thou reminded me of a certain event!

1. Σχολάζειν τινι = *vacare alicui*, to give heed to a person, bestow one's time on him, do all one can for him. Here σχολή in a corresponding sense.

2. For the various meanings of τληναι see, very good ones in Monk's Alcestis.

3. See note on 162. Though "the only one of thy sisters" will hardly stand in plain prose, Milton has not hesitated to say "the fairest of her daughters, Eve", and therefore I see no objection to retaining the Grecism here.

285 ION. Pythius honours it *with his presence*, and the bright light of Pythius?

CR. He does honour it *with his presence*. Honour it indeed¹! O that I had never seen him *there*.

ION. But why? Dost thou hate that which the god best loves?

CR. 'Tis no matter: I know of a deed which is the shame of the caves.²

ION. And what husband of the Athenians married thee, lady?

290 CR. Not a citizen, but a stranger from another land.

ION. Who? He must be one of noble birth.

CR. Xuthus, sprung from Æolus and from Jupiter.

ION. And how being a foreigner did he wed thee being a native?

CR. Eubœa is a neighbouring state to Athens:

295 ION. Bounded, as they say, by watery bounds.

CR. This he ravaged with spear united to the Cecropidæ.

ION. Having come as an ally, and then he weds thy couch?

CR. Yes, receiving me as a dowry of war and reward of his spear.

ION. And art thou come to the oracle with thy husband or alone?

300 CR. With my husband. But he is visiting the shrine of Trophonius.

ION. As a spectator, or for the sake of oracles?

CR. Wishing to learn one thing both from him and from Phœbus.

1. Lit.—*What does he honour it?*

2. Lit.—*I am cognizant with the caves of a certain shame (to them).*

ION. And are ye come about the fruits of the land, or respecting children?

CR. We are childless, though we have had a long wedded life.

ION. And hast thou never yet borne any offspring, 305
but art barren?

CR. Phœbus knows how true it is that I am childless.¹

ION. O unhappy *lady*, how unfortunate thou art, in all else fortunate!

CR. But who art thou? How blessed in thee have I deemed her who bore thee!

ION. I am called and am the servant of the god, O lady.

CR. An offering from the city, or having been 310
sold by some one?

ION. I know not, save one thing—I am called *the servant* of Loxias.

CR. I then in turn, O stranger, mutually pity thee.

ION. As not knowing who bore me and of what father I was begotten.

1. In the preceding lines there is evidently an Euripidean refinement of distinction between *ἄπαις* and *ἄτεκνος*—*ἄπαις* who has no children at the present time, *ἄτεκνος* (*ἢ οὐ τεκοῦσα*) who has never borne children.

We must not, I think, regard the assertion in this 306th line as a direct falsehood, but as an equivocation, which again is one of Euripides' special delights. Creusa evidently intends Ion to understand her words, as a solemn asseveration, that *she* is *childless*, especially as she had already said *ἄπαιδες ἐσμεν* (apparently the same thing, really very different). But her words also had a reserved meaning—*Phœbus knows (the degree of) my childlessness* i. e. *whether my child yet lives or not*. This way of speaking (in which a word, without any necessarily intended equivocation, may virtually get the meaning of its opposite) is not uncommon in Greek, and the larger Grammars will supply sufficient examples of it. I have endeavoured, as best I could, to preserve the equivoque of the original. All the three lines are thoroughly Euripidean.

CR. And dwellest thou in this temple, or at home?

315 ION. All the abode of the god is mine, wherever sleep may come upon me.

CR. And didst thou come to the temple when thou wast a boy, or a young man?

ION. Those who appear to know say *that I came as a babe.*

CR. And who of the women of Delphi reared thee with her milk?

ION. Never did I know the breast. But she who reared me *was—*

320 CR. Who, O hapless one? How being troubled have I found troubles.

ION. The prophetess of Phœbus; I regard her as a mother.

CR. And possessed of what maintenance, hast thou arrived at manhood?

ION. The altars fed me and the stranger that came from time to time.

CR. To be pitied then was she that bore thee, whoever she was.

325 ION. I was *the fruit* perchance of some woman's error.

CR. And thou hast a livelihood? for thou art handsomely decked in robes.

ION. I am arrayed in the garb of the god, whom I serve.

CR. And didst thou not go in search to discover thy parentage?

ION. No, lady, for I have no token of it.

330 CR. Alas! Another woman has suffered the same *troubles* as thy mother.

ION. Who? I should rejoice, if she would sympathize with my misfortunes.

CR. She for whose sake I came hither before my husband should arrive.

ION. What manner of thing desiring? as I will give thee my services, lady.

CR. Wishing to learn a secret oracle from Phœbus.

ION. Speak: I will arrange for thee all the rest. 335

CR. Hear then the story. But I am ashamed—

ION. Thou wilt accomplish nothing then: the goddess (*Aἰδώς*) is an inactive *deity*.

CR. One of my friends declares that she had intercourse with Phœbus.

ION. A woman born, with Phœbus? Say not so, stranger *lady*.

CR. Yes, and bore a son to the god unknown 340
to her father.

ION. Impossible! She is ashamed of seduction by a man.

CR. She herself says that it is not so: and she has suffered sad *griefs*.

ION. What doing? since she was united with a god.

CR. She *carried forth* the son which she bore out of the house *and* exposed *him*.

ION. And where is the boy which was exposed? 345
does he behold the light?

CR. None knows. This would I learn from the oracle.¹

ION. But if he is no more, in what manner did he perish?

CR. She supposes that wild beasts killed him, poor *boy*.

1. The *καί* seems to imply—*I am ignorant of this, and also would learn, &c.*

ION. What evidence had she to make her think this?¹

350 CR. When she went *to the place* where she had exposed him, she found him no longer there.

ION. And were there any drops of blood in the way?

CR. She says there were not, although she traversed the ground oft.

ION. And how long is it since the child was destroyed?²

CR. If he were alive, he would have the same measure of youth as thou.

355 ION. Did³ she not then afterwards bear any other child?

CR. The god seduced her: but she has borne no other and is wretched.

ION. But what, if Phœbus has taken him and is rearing him up secretly.

CR. He does not right to rejoice alone *in a subject of common rejoicing*.⁴

ION. Alas! his fortunes are in harmony with my fate.

360 CR. After thee too, O stranger, I ween that a wretched mother yearns.

ION. Yet tempt me not to a grief which I have forgotten.

CR. I am silent. But go on with those matters about which I ask thee.

1. Lit.—*What sort of evidence using did she think this?*

2. Lit.—*And what time is there to the child having been made an end of?*

3. Lit.—*Does.* The histor. pres. does not quite always bear a literal translation. So *ἀδικεῖ* below.

4. i. e. *His mother is entitled to rejoice in the boy's safety as well as the god.*

ION. Knowest thou then what *feature* of thy story involves most difficulty?

CR. And what *is there* that does not with her, poor *soul*, go wrong?

ION. How shall the god declare what he wishes to be concealed? 365

CR. *He will*, since he is seated on the common tripod of Greece.

ION. He is ashamed of his deed. Seek not to convict him.¹

CR. But still she who suffered from it is distressed by her misfortunes.

ION. There is not any who will reveal these things to thee. For Phœbus being made to appear 370 guilty in his own temple would with reason work some ill to him that delivered the oracle to thee: Cease, lady: we must not by oracles enquire into what is adverse to the god. For to such a *height* of folly should we come, if we shall constrain the gods against 375 their will to declare the things that they would not, either by the sacrifices of sheep before their altars, or through auguries by birds. For the good things which² we seek after against the will of the gods *and* in spite *of them*, we gain nothing by possessing,³ O 380 lady: but by those which they grant willingly, we are benefited.

CHO. Many are the misfortunes of many amongst mortals, and the forms of them differ. But scarcely can one ever find one *unvarying course* of prosperity in the life of men.

1. See note on 231.

2. "Av = *à av*.

3. Lit.—*We possess not being*.

CR. O Phœbus, both in that and in this thou art
 385 unjust to her who is absent from thee,¹ *but* whose re-
 quest is present. Neither hast thou protected thy
 son, whom thou shouldst have protected, nor being a
 prophet wilt thou inform his mother when she en-
 quires of thee, in order that, if he is no more, he may
 be honoured with a tomb, but, if he is *alive*, he
 390 may come to behold his mother² at last. But I must
 investigate this matter *by myself*, if, I am forbidden³
 by the god to learn what I wish. But, O stranger,
 (for I see my noble spouse Xuthus already near,
 having quitted the caves of Trophonius) say nought to
 395 my husband of the words which have been spoken, lest
 I should incur any reproach by undertaking secret
 missions, and the story may be spread⁴ not quite
 in the way in which I was unfolding it to thee. For
 the position of women is difficult with respect to men,
 400 and we are liable to be hated⁵ *all alike*, the good con-
 founded with the bad: so unfortunate are we.

XUTHUS. First, *all* hail the god, receiving the
 prime offerings of my salutations, and thou *next*,
 my lady. Have I alarmed thee with fears by the
 lateness of my coming?⁶

CR. In no wise, but thou hast come as I was be-
 ginning to be anxious.⁷ However tell me what

1. There seems to be a *double entente* in τὴν ἀποῦσαν.

2. Lit.—*Into the sight of his mother*, which may either mean *to see his mother*, or *to be seen by his mother*.

3. Κωλύω is *to prevent*: the sense of *forbid* is due to the tense. See note on 231.

4. Lit.—*Advance*.

5. The present here is, strictly speaking, *habitual* in sense.

6. Lit.—*Having come after a long time*.

7. Lit.—*Thou camest in time for my anxiety (to be stopped)*.

Paley explains the passage differently, perhaps better. But the interpretation here given avoids an unnaturalness (if his explanation be adopted) in the subsequent dialogue, arising from the omission of all enquiry on the part of Xuthus into the cause of his wife's grief.

response thou bringest from Trophonius, how a seed of 405 children shall be obtained by us.

XU. He thought it not right to anticipate the response of the god: but one thing he said, that I should not go home from the oracle, nor thou, childless.

CR. O revered mother of Phœbus, may *it be* with 410 good omen *that* we have come *hither*, and may our former votive offerings to thy son change and become more auspicious¹.

XU. This will be. But who is interpreter for the god?

ION. I am without, but things within are entrusted to others, who sit near the tripod, O 415 stranger, nobles of the Delphians, to whom the lot has fallen.

XU. 'Tis well: I have learned now all that I wanted. I will go in: for, as I hear, the common victim for the visitors to the oracle has fallen in front of the temple: and I desire this day, for it is a pro- 420 pitious one, to receive the response of the god. And

3. Lit.—*May the votive offerings to thy son which were to us before, by a change fall out better.*

In this remarkably difficult passage, Paley follows Hermann, who says—*Quod nobis prius cum filio tuo commercii intercessit melius cadat.* Ita Xutho videbitur orare, ut quæ nunc sacra facturi sint, magis propitia menteacci fiat Apollo, quam quæ ei antehac fuerint oblata: ipsa autem orat, ut quæ sibi olim infelix fuit cum Apolline consuetudo, quippe cujus præmium orbitatem habet, ea ut in melius convertatur, ereptumque sibi filium inveniat.—I can understand the first explanation, but the second I cannot. For $\nu\tilde{\omega}\nu$ undoubtedly = *nobis*, and *nobis* as undoubtedly = *mihi*: but is it true that $\nu\tilde{\omega}\nu$ = *mihi*? If not, are we to take $\nu\tilde{\omega}\nu$ to mean *Apollo and me*? Then what is the meaning of $\epsilon\tilde{s}$ $\pi\alpha\tilde{i}\delta\alpha$ $\tau\tilde{o}\nu$ $\sigma\tilde{o}\nu$, *Apollo* again? It makes nonsense. The “double entente” must, I fear, be given up, though the passage at first sight, presents every appearance of one. Though I can see nothing in the commentators better than Hermann’s first explanation, it is not one which very naturally belongs to the words, and I am inclined to believe that the passage has not yet been properly understood.

do thou, my lady, take branches of laurel and at¹ the altars pray to the gods that I may bring away from the house of Apollo a response granting children to us.

425 CR. This shall be *done*, it shall be. But if Loxias should choose even now² to make amends for his former misdeeds, he would not be all favourable to us, but whatever he deigns, for he is a god, will I accept.

ION. What can be the reason why³ the stranger-
430 lady is constantly speaking by dark hints *and* throwing out reproaches against the god in secret speeches? *Is it* either because she loves her on whose behalf she consults the god, or else⁴ because she would conceal something which need be concealed?⁵ But what care I for the daughter of Erectheus? She is nought to me.⁶ Well, I will go and with golden
435 pitchers place water in the lavers. But I must remind Phœbus what he is doing: he deflowers virgins by force and deserts them: he begets children clandestinely and suffers them to die. *Do not thou thus*: but, since thou art mighty, pursue virtuous
440 deeds. For whoever among mortals is evil, him the gods chastise. How then is it right that ye, having laid down the law for mortals, should yourselves be guilty of breaking the law? But if ye (it will not be so, but I will use the argument) shall make satis-
445 faction to men for your forcible amours, thou and

1. Lit.—*About.*

2. Νῦν ἀλλὰ i. e. εἰ μὴ πρότερον, ἀλλὰ νῦν.

3. Lit.—*Why ever?*

4. Lit.—*Or also.*

5. Lit.—*Something of the things which it is necessary should be kept silent.*

6. Lit.—*She nought appertains to me.*

Neptune and Jove who rules the sky, you will empty¹
 your temples to pay the penalties of your wrong deeds.
 For ye do wrong by your eagerness for your pleasures
 in preference to reason: no more is it right to
 call men evil, since we imitate the evil deeds of 450
 the gods, but those who teach them these things.

CHO. I beseech thee, my *patron goddess* Minerva,
 who didst need no Ilithyia to assist at the pangs
 of thy birth,² brought forth from the crown of Jove's 455
 head by Promethean Titan, O thou august Vic-
 tory, fly from the golden chambers of Olympus
 to the public ways and come to the Pythian 460
 abode, where the Phœbean shrine in the mid-
 navel of the earth delivers unfailing³ oracles at
 the choir-girt tripod, thou and the maid Latona-born, 465
 two goddesses, two virgins, revered sisters of Phœbus.
 And supplicate him, O maidens, that the ancient
 race of Erectheus may obtain the blessing of off- 470
 spring, though late, by his holy responses. For
 it⁴ involves⁵ surpassing happiness, an undisturbed fund
 of joy, to mortals to whom youthful scions of children 475
 flourish⁶ fruitful in their fathers' halls, to keep⁷ wealth
 inherited from their fathers for other children: for 480
 it is an aid in troubles, and with good fortune it
 is a delightful thing, and it brings protecting aid
 to their native land with the spear. To me before 485
 wealth and royal nuptials be a dear offspring of
 beloved children. But I abhor childless life, and

1. i. e. *Of treasure.*

2. Lit.—*Ilithyia-less of birth-pangs.*

3. Lit.—*Accomplishes.*

4. Sc. *εὐτεκνία.*

5. Lit.—*Has (in it).*

6. Lit.—*Shine.*

7. "Εξουρες—Constr. *κατὰ σύνεσιν*, agrees with *παῖδες* implied in *ἦβαι.*

I blame him for whom it has charms:¹ and, with
 490 moderate possessions in life, may I be reckoned blest
 with children. O ye abodes of Pan and thou rock
 neighbouring to the cavernous Macræ, where the three
 495 daughters of Agraulos² foot it in the dance o'er the
 green course³ before the temple of Pallas, to the varied
 500 sound of the strains *of thy pipe*, when thou pipest,
 O Pan, in thy rustic cave, where a maid, O wretched
 one! having brought forth a babe to Phoebus, exposed
 it as a banquet to birds and a bloody repast to
 505 wild beasts, the offspring of forced embraces bearing
 bitter fruit.⁴ Neither in *works of the loom have*
I seen it, nor in story have I heard⁵ the fame that
 children of mortals by the gods partake of a happy
 destiny.

510 ION. Ye attendant women, who wait for your
 master, keeping watch about the steps of this incensed
 temple, has Xuthus already quitted the sacred
 tripod and oracle, or is he staying *yet* in the house en-
 quiring of his childless condition?

CHO. He is in the temple, O stranger: he comes
 not forth from this house as yet. But I hear the
 515 noise of the doors here, as if he were at the por-
 tals, and now thou mayst see my lord coming out.

1. Lit.—*To whom it seems good.*

2. Viz. *Agraulos, Herse and Pandrosus*, daughters of *Cecrops and Agraulos*.

3. The construction appears to be *Χορούς στείβουσι ποδοῖν στάδια*, taking *στάδια* as the object of the compound expression *χορούς στείβουσι ποδοῖν*. See the larger grammars for other examples of this peculiar Grecism.

4. Lit.—*The violence of bitter nuptials*, where the *cause* is put for the *effect*.

5. *Ἄϊον* used by Zeugma with *ἐπὶ κερκίσιν* as well as *λόγοις φάτιν*. So Æsch. *Prom. Vinct.* (in init.) *Ἴν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν Ὀψει.*

XU. All well to thee, my child (for it becomes me to address thee first¹).

ION. All's well with me: but be thou in thy sober senses, and two of us will be the better for it.²

XU. Give me to kiss thy hand and to embrace thy body.

ION. Art thou in thy sober senses, O stranger, or 520 has some curse of the god driven thee mad?

XU. I am in my senses, since, having found my best beloved, I seek to embrace him.

ION. Hold, touch not the fillets of the god nor break them with thy hand.

XU. I will touch thee and yet I seek not to tear thee away,³ but I have found⁴ my beloved *child*.

ION. Wilt thou not let me go, before thou receivest my arrows in thy lungs?

XU. Why, I pray, wouldst thou fly⁵ from me, now 525 that thou hast discovered thy own dearest *parent*?

ION. I love not to bring rude and crazy strangers to their senses.

XU. Slay me, burn me: well, if thou slay me, thou wilt be the murderer of thy father.

ION. And how art thou my father? Is not this laughable for me to hear?

XU. No: My account of *the matter* will quickly shew thee who I am.⁶

ION. And what *is it* thou wilt tell me? 530

1. Lit.—*For the beginning of speaking is becoming to me.*

2. Lit.—*And we, being two, shall fare well.* Paley explains this differently. But I believe the above version is right. We must suppose Xuthus, as he said ὦ τέκνον, χαῖρε, to have added some demonstrative expression of his paternal love, such as seeking to embrace him. Ion naturally repels this familiarity.

3. Πυριδίζω—lit.—*to seize a pledge as a matter of right.* See also note on 231.

4. Lit.—*I find.*

5. See note on 231.

6. Lit.—*Running would shew thee my affairs.*

- XU. I am thy father, and thou art my son.
 ION. Who declares so?
 XU. Loxias who reared thee, being *really* mine.
 ION. Thou to thyself art witness.
 XU. Yes, but after learning the oracle of the god.
 ION. Thou didst mistake, having heard some
 ambiguous response.
 XU. Then my ears deceive me.¹
 ION. What now are Phœbus' words?
 XU. That he who met me—
 535 ION. Met thee how?²
 XU. As I came out from this temple of the god—
 ION. What then of him?³
 XU. Was my son.
 ION. Thine born, or the gift *to thee* of others?
 XU. A gift, but of me begotten.
 ION. And thy footsteps first fall in with me?⁴
 XU. None else, my child.
 ION. Whence can the strange event have come to
 pass?⁵
 XU. We twain marvel at one *strange event alike*.
 540 ION. Good heavens! But of what mother was
 I born to thee?
 XU. I cannot tell.
 ION. And did not Phœbus say?
 XU. At this rejoiced, I questioned not of that.
 ION. I sprung, it seems then, from the earth
 as my mother.
 XU. The ground brings not forth children.
 ION. How then should I be thine?

1. Lit.—*Then I hear not aright.*

2. Lit.—*(Met thee) what meeting? cogn. acc.*

3. Lit.—*Fell in with what event?*

4. Lit.—*Thou joinest thy foot first indeed with me.*

5. Lit.—*Whence ever has the fortune come (to us)?*

XU. I know not, but I refer *the confirmation of it* to the god.

ION. Come, let us take up other discourse.

XU. 'Twere better to do this, my son.

ION. Didst thou *ever* approach any illegitimate 545 bed?

XU. In the folly of youth.

ION. Before thou tookest to wife the daughter of Erectheus?

XU. Yes; for never yet have I since *approached any*.

ION. Didst thou then beget me thus?¹

XU. There is a correspondence in time at least.

ION. And then how could I come² hither?

XU. I am at a loss to tell this.

ION. And accomplish so long a journey?³

XU. This confounds me too.

ION. And camest thou *ever* before to the Pythian 550 rock?

XU. Yes, to the orgies⁴ of Bacchus.

ION. And didst thou tarry in *the house* of any of the public hosts?

XU. One, who with the Delphian maids—

ION. Joined thee in the Bacchic dances? or what meanest thou?⁵

XU. Yes with the Mænades of Bacchus.

ION. Whilst thou was in thy senses, or drunk with wine?

1. Lit.—*There*.

2. Porson on Eurip. Phœn. 1373 lays it down that *πῶς καί, ποῦ καί* &c. simply ask for information, but *καί πῶς, καί ποῦ* &c. mark an objection or contradiction. This will be most clearly expressed in the present passage by inserting *could*.

3. Lit.—*Having come through the long way*.

4. Lit.—*Torches* or *torch-processions*.

5. Lit.—*How* (i. e. *in what sense*) *sayest thou these things?*

XU. In the pleasures of Bacchus.

ION. This is the source whence I was sprung.¹

XU. Fate hath found thee, my child.

555 ION. And how came I to the temple?

XU. A cast-away perhaps *by the hands* of the maiden.

ION. I have escaped the *fate of servile origin*.

XU. Receive thy father then, my child.

ION. It is not meet indeed to disbelieve the god,

PU. Then thou art wise.

ION. And what else *should* I wish—

XU. Now thou seest as thou shouldst see.

ION. Than to be born son of the son of Jove?

XU. Which falls to thy lot.

560 ION. Shall I indeed embrace him that begot me?

XU. Yes, in obedience to the god.

ION. Hail, father.

XU. Joyous those accents have I heard.

ION. And *hail*, thou day now present.

XU. Yes, happy has it made me.

ION. O mother dear, shall I ever² see thy form also? Now long I more than ever³ to behold thee, 565 whoever thou art. But perhaps thou art dead, and I can never⁴ behold thee.

CHO. Shared by us are the good fortunes of thy house: but still I had wished that our mistress also and the race of Erectheus were happy in possessing children.⁵

1. Lit.—*This is that where we were begotten.*

2. *Πότε ἄρά* i. e. *ἄρά ποτε*, *unquamne?* Vide præfat. ad Soph. *Œdip.* Col. p. 18. Hermann. But see Paley's note.

3. Lit.—*Before.*

4. Lit.—*Nought, in no way.*

5. Lit.—*As to children.*

XU. My son, as to thy recovery the god has duly accomplished *the oracle*, and he hath both united thee 570 to me, and thou on thy part hast discovered thy dear *parent*, not knowing him before. But what thou hast rightly with *so much* eagerness desired, this I too long for¹ that thou, my son, mayst discover thy mother, and her, I of whom thou wast brought forth. And, if we leave it to time, we may perhaps discover this. But 575 quit the temple of the god and thy unsettled life,² and yielding thy will to thy father come to Athens, where the prosperous sceptre of thy father awaits thee and abundant wealth; and thou wilt not, though unfortunate in one respect,³ be called at the same time 580 ignobly born and poor, but high-born and rich in substance. Art thou silent? Why keepest thou thine eye fixed on the ground?⁴ And thou art lost in thought,⁵ and changed again from thy joyfulness inspirest fears in thy father.⁶

ION. The face of things whilst they are at a 585 distance, and when looked at close, appears not the same. I embrace my fortune in having discovered thee as my father: but hear about what I am thinking on. They say that the famed earth-born Athens is no 590 alien race, and there⁷ I shall fall under two disadvantages which I possess,⁸ being of an alien father and myself of bastard birth. And having this reproach, I

1. Lit.—*This a longing possesses me too.*

2. Lit.—*The floor of the god and thy wanderings.*

3. Lit.—*In one thing of two i. e. in not knowing thy mother.*

4. Lit.—*Why having cast thine eye to the ground keepest thou it (there)?*

5. Lit.—*Thou art gone away into thoughts.*

6. Lit.—*Addest fear to thy father.*

7. Lit.—*Where.*

8. Lit.—*Shall fall into two disabilities, possessing them.*

shall be esteemed * * * nought and of mean birth,¹ if
 595 destitute of power: but if aiming at the first seat in
 the vessel² of the state, I seek to be something, I shall
 be hated by the humbler sort:³ for superiors are
 obnoxious to them: and amongst all that, being
 good and enduring to be wise, hold their peace and
 600 are not eager to engage in *state* affairs, I shall incur
 ridicule and the charge of folly⁴, because I keep not quiet
 in a city full of censure: and I shall be the more
jealously guarded by the votes of those on the other
 hand who are eloquent and follow politics, if I attain to
 605 eminence. For thus, my father, are these things wont
to be: those who possess political power and eminence,
 are most hostile to their rivals. And when I come an
 intruder to a strange house, and to a childless lady,
 who, sharing thy misfortune with thee before, *but* now
 610 having ceased to be of equal lot,⁵ will bear her fate
 alone with bitter sorrowing, how⁶ shall I fail to be
 naturally hated by her, when I stand by thee near thy
 foot, and she, childless as she is, beholds thy beloved
 one with bitter jealousy, and then either thou
 abandonest me and hast regard to thy wife, or
 615 upholdest me, and embroilest thy house? How many
 ways of blood-shed and destruction by deadly poisons
 have women invented for men. And moreover I pity
 thy wife, my father, growing old *still* childless: for,
 620 born of noble ancestors, she ought not to lack children
to continue the race. Of royalty that is falsely praised,

1. Lit.—*Of no (parents)*.

2. Lit.—*Rower's bench*.

3. Lit.—*The powerless*.

4. Lit.—*Folly*—cause for effect. Comp. Eurip. Med. 298. *Χωρίς γὰρ ἄλλης ἢς ἔχουσιν ἀργίας Φθόρον πρὸς ἀστῶν ἀλφάνουσι δυσμενῆ.*

5. Lit.—*Now having obtained a lot apart (from thee)*.

6. Δέ is merely the former δέ (ἐλθὼν δέ.....) repeated in the apodosis.

the outside indeed is pleasing, but the domestic state is grievous: for who is happy, who is fortunate, that spends¹ his life in fear and in apprehension of violence?² And I would choose to live having the good fortune to be a commoner rather than a monarch, to whom it is a pleasure to have bad men for his friends, but he hates good men, fearing to be put to death. Thou wilt say that gold outweighs this, and that it is pleasing to the rich: I love not to hear reproaches because I keep my wealth in my hands, or to incur trouble. Be mine the mean, and no disturbing cares.³ Now hear from me, my father, what blessings I had here: first, leisure which is very dear to men, and little disturbance: nor did any ruffian *ever* drive me from the path; for this⁴ is unendurable—to yield to the baser *sort* and make way for them. And I was⁵ *engaged* in prayers to the gods or converse with men, attending on those well pleased *and* not murmuring. And to some visitors I would⁶ bid farewell, and others would come, so that I was always cheerful being new to new *comers*. And (what should be prayed for by men, even though it should be against their will⁷) duty and natural disposition led me to be faithful to the god. Considering *all* these things, I deem my life here better than living there, O my father. Permit me to live in my own way:⁸ for equal is the delight to

1. *Τείνει* may perhaps mean something more than this—*drags out*.

2. *Lit.*—*Casting a sheep's eye on violence.*

3. *Lit.*—*But to me be moderate things, not being grieved.*

4. *Lit.*—*That.*

5. ἦ—a rare form of ἦν. Hermann reads ἦν, which seems preferable in tragic dialogue.

6. Force of the imperfect—habit.

7. *Lit.*—*To them unwilling.*

8. *Lit.*—*For myself.*

rejoice in great possessions, or¹ to have a little and be pleased.

CHO. Well hast thou said, if those whom I love, shall find happiness in thy words.

650 XV. Cease from this discourse, and learn to be happy: for I wish to make a beginning,² my son, at the very place where I have found you, by joining in³ the common feast of a common table, and to offer the sacrifices which I offered not before in acknowledgement of thy birth.⁴ And for the present, I will take thee as
655 merely⁵ a guest at my hearth and entertain thee with banquets; and I will take thee as a supposed⁶ visitor come to see the land of the Athenians, as if thou wert not my son. For I wish not to pain my wife, childless as she is, by my own happiness. But in time, taking
660 a proper occasion, I will induce my spouse to let thee hold my sceptre over the land. And I name thee Ion,⁷ a name suited to thy destinies, because thou wast the first to present thy footstep to me as I came out from the shrine of the god. But gather together the crew of thy friends, and with feast of slaughtered ox⁸ bid
665 them *farewell*, before thou quittest⁹ the Delphian city. And I bid you, ye handmaids, say nought of these matters, or, if ye tell them to my spouse, I threaten you with death.¹⁰

1. Lit.—*And*.

2. Sc. τῆς σῆς εὐτυχίας implied in εὐτυχεῖν.

3. In πεσών there is an allusion perhaps to the reclining attitude of banqueters. *Paley*.

4. Lit.—*Natal of thee*.

5. This seems to be the force of δῖ.

6. Δῆθεν

7. From ἰών. *going*.

8. Lit.—*With ox-slaughtered enjoyment*.

9. Lit.—*Being about to quit*.

10. Lit.—*I (declare) death to you having told &c.*

ION. I will go: but one thing in my fortune is lacking to me: if I shall not find her who bore me, my father, I cannot endure life: but, if I must utter a prayer, may the woman who gave me birth be of Athens, that freedom of speech may be accorded to me through my mother. For if any alien's lot is cast in a city¹ of pure *race*, though he be in name a citizen, yet has he his mouth enslaved, and possesses not freedom to speak *his thoughts*. 670 675

CHO. Tears,* tears I see, and the woful beginnings of groans besides², when my royal mistress beholds her husband blessed with a son³, and she is childless herself and destitute of offspring. What a prophetic strain didst thou utter, O presaging son of Latona? whence, from whom of women, did this youth nurtured about thy temple, spring? For the response of the god not pleases me, *as I am afraid* that it involves some deceit. I fear to what the event will come. For marvellous he (i. e. apparently, Xuthus) reports *responses* marvellous to me, sounding well perhaps⁴ to this *young man*. The youth bred of some other race has this good fortune by some deceit.⁵ Who will not agree with me in this? Dear *sister slaves*, shall we tell *all* this distinctly to my lady's ear about her husband, whose hopes and fears, poor *soul*, she used to share, having all *her affections bound up* in him⁶? But now she is overwhelmed with 680 685 690 695

1. Lit.—*For if any alien fall into a city.*

2. See note on 161.

3. Lit.—*Having child-blessedness.*

4. It seems impossible to make sense of *τῶδί ποτ' εὐφημα*. I have substituted *τάχα* for *πότε*. This however is not satisfactory, and the passage appears hopelessly corrupt.

5. Lit.—*Has deceit and the fortune*—hendiadys, if the text is not corrupt, which is most probably the case.

6. In Greek it is more usual, when a participle and verb are combined in a clause, to put the participle first and construct the relative or other pronoun with it, leaving the pronoun to be understood with the verb. English idiom requires this to be reversed.

calamity, but he is fortunate,—*she* fallen into grey
 700 age,¹ but her husband caring nought for his partner.²
 Wretched man! who having come an alien to the
 house, into great power and wealth,³ has not preserved
consistency with his fortunes. May he perish, may he
 705 perish who has deceived my beloved mistress: and
 may he not find favour when he offers at the fire the
 cake sending forth its bright flame to the gods: but he
 710 shall know me * * * * friend of the royal house.⁴
 Already is approaching to the new-spread banquet the
 son, and the new-found father. O ye crags that
 715 occupy the peaks and cloud-girt heights⁵ of the rock
 of Parnassus, where uplifting blazing torches, Bacchus
 nimbly bounds with night-roaming Bacchanals. Never⁶
 720 may the youth come to my city, but may he quit his
 young life and die. For the city would have reason
 in lamenting the entering in of strangers. But enough,
 enough *for as* King Erectheus that was our prince
 before.
 725 CR. O aged pedagogue⁷ of Erectheus the father
 that once was mine, when he was still in being,⁸ ascend⁹

1. Hermann translates *εἰσπεσοῦσα γῆρας* by *quum consenuerit*, and says such a use of the aorist is rare, but gives no other examples. This usage is not very uncommon, when the main verb is future or present with a really future sense. But it can hardly be correct with *ἔρρει*, which, though present, closely approximates in meaning to a perfect. We must not press the words too closely, especially as the chorus may naturally be supposed to exaggerate a little; and then the passage is plain enough.

2. *Ἀτίετος φίλων*—*Contemptor uxoris.* Hermann.

3. Both included in *δλβος*.

4. Hermann supplies the lacuna by conjecture thus—*τὸ δ' ἐμὸν εἴσεται τᾶς χθονὸς ἀρχαίας* (or *τᾶς ἀπ' Ἐρεχθίως*) ὄσον τυραννίδος φίλα. This may be.

5. Lit.—*Abode.*

6. Lit.—*Never at all.*

7. For some account of the position and duties of a “pædagogus” see *Dict. of Antiq.*

8. Lit.—*In light.*

9. Lit.—*Raise thyself* i. e. *come up the steps.*

to the oracle of the god, that thou mayest rejoice with me, if King Loxias has spoken any oracle purporting¹ the birth of children; for it is delightful to be prosperous in the company of friends, and if any evil (but may it not so prove) should befall, it is sweet to look upon the face of a man that loves us. But thee I cherish in a father's place, thy mistress though I am, as thou too didst my father once. 730

PEDAGOGUE.

Daughter, thou preservest the worthy manners of worthy parents, and hast not disgraced thy race, ancient as it is, sprung from the soil itself.² Pull me on, pull me on and lead me to the temple. The oracle is high up in truth: but do thou, helping my limbs to accomplish the task,³ be physician of mine old age. 740

CR. Come along with me then: but be careful where thou settest thy foot.

PED. See. My foot indeed is slow, but my will is quick.

CR. And support thyself, with thy staff as thou goest over the ground.⁴

1. 'Es not *regarding*, but *to the purpose of*.

2. If the old reading is correct, which is very doubtful, we certainly cannot take together *τοὺς σοὺς αὐτόχθονας* or any similar words, but must put commas after *σοὺς* and *παλαιούς*; and then I know of no better way of understanding *ἐκγονοὺς αὐτόχθονας* than that proposed by Barnes, viz. *as = τοὺς ἐξ αὐτῆς τῆς χθονὸς γεγενημένους*, though this is violent.

3. Lit.—*Working out my limb with me*.

4. *Explora solum scipione circa te*. Hermann. The accusative is that of *motion over* a place (Hel. 598). More fully *βάκτρῳ ἐρείδου* (cf. Tro. 150. Hec. 66) *στήβου πορευόμενος*.....The real difficulty is rather in the epithet *περιφερῆ* than in the grammatical construction. Paley.

I am somewhat disposed to think that the words may be taken thus — *ἐρείδου* (i. e. *ἐρείδε σεαυτῶ*) *στήβου* (i. e. *βάσιν*) *περιφερῆ χθονὸς βάκτρῳ*—*support for thyself thy going ambient of the ground with thy staff* i. e. *support thy footsteps with thy staff as they go over the*

PED. This too is a blind *guide*, when I cannot see.

745 CR. Thou hast well said: but do not give in to the toil.

PED. I will not do so then willingly, but I have no control over what is wanting to me.

CR. Ye women, faithful slaves of my loom and shuttle, inform me what luck my husband who is gone, has met with as to children,¹ for the sake
750 of whom we came: for if ye shall declare good *news* to me, thou² wilt not confer joys on a mistress³ that will be faithless to reward you.

CHO. O fate!

PED. The prelude to your words is not fortunate.

CHO. Ah! wretched.

755 PED. But is there aught should grieve me in the response given to my lord?⁴

CHO. Well. What are we to do *about* a matter about which death is *the* appointed *penalty*?

CR. What strain is this, and about what are your fears?

CHO. Shall we tell her, or be silent, or what shall we do?

CR. Tell me; as thou knowest some calamity affecting me.

ground. Though this is not the ordinary meaning of *ἐπείδομαι*, it is strictly in analogy. But even taking *ἐπείδου* in its usual sense and regarding *στίβον* as a kind of cognate accus., as Paley suggests, I must at least strongly contend for the meaning I have assigned to *περιφερῆ στίβον χθόνος*.

1. Lit.—*Having received what luck of children my husband is gone*.

2. Addressed to the leader of the chorus.

3. Lit.—*Masters* i. e. *master and mistress*, but by the enallage of number here evidently referring to the latter only.

4. Lit.—*But am I aught distressed by the responses of my masters?*

CHO. Told it shall be, even if I have to die twice 760
over. It is not granted to thee, my mistress, to take
children in thine arms, or ever draw them to thy
breast.

CR. Ah me! May I die!

PED. Daughter.

CR. Ah poor me for my calamity! I have
sustained, I have suffered, dear *handmaids*, a woe that
will not let me live.

PED. We are utterly undone, my daughter. 765

CR. Alas! alas! grief has stricken me through
and through to my heart.¹

PED. Groan not yet—

CR. But *cause for* wailing is here.

PED. Before we learn— 770

CR. What news for me?

PED. If our master fares in like manner and is a
sharer in thy calamity, or thou art unhappy alone.

CHO. To him, old man, did Loxias grant a child,
and he is happy by himself without this lady. 775

CR. This evil upon evil² hast thou uttered, hast
thou uttered, a crowning grief for me to mourn.

PED. But is the child whom thou sayest, to
be begotten of some woman, or did he speak in the
oracle of one *already* born?

CHO. Loxias gives him *for a son* one that is 780
already a grown up young man: and I was present
when he received him.

CR. How sayest thou? Thou speakest words too
shocking to my ears³ to be told, too shocking to
be told, too sad to utter.

1. Lit.—*Within these lungs*.

2. Lit.—*Upon this*.

3. The ethical dative *εὐοί*.

PED. Yes, and to mine also. But tell me more
785 particularly how the oracle is fulfilled, and who
the youth is.

CHO. Him whom thy husband should meet first
after departing from the god, the god gave to him for
a son.

CR. Welladay! and I have gotten, have gotten
for my portion a life *all* childless, childless, and
790 in solitude shall inhabit a desolate home.

PED. Who then *was it that* was spoken of by the
oracle? Whom did the husband of the poor *lady*
meet?¹ and how, where did he see him?

CHO. Knowest thou, my dear mistress, the young
795 man who was wont to sweep this temple? This is the
youth.

CR. O that I might fly through the humid air
afar from the Hellenic land up to the western
stars, such² *woe*, such² *woe* have I suffered, dear
handmaids.

800 PED. And knowest thou *by* what name his father
calls him, or does this rest in silence not *yet* deter-
mined?

CHO. Ion, as he was the first to meet his father.

PED. And by what mother is he?

CHO. I am not able to say. But (that thou
mayst know all, old man, so far as I can tell thee³) the
husband of this lady is gone by stealth to the holy
805 house to offer for his son hospitable and natal

1. Lit.—*To whom did the husband of the poor woman join the step of his foot?*

2. Lit.—*Of what sort.* The Gr., and Engl. and Lat. idioms differ in such expressions. Engl. and Lat. express the antecedent words, omit the relative: Greek expresses the relative words, omits the antecedent.

3. Lit.—*According to the things which are in my case.*

sacrifices,¹ and to join *in* a banquet along with his new-found son.

PED. My mistress, we are betrayed (for with thee do I suffer) by thy husband, and of set purpose are we outraged, and cast out from the house of Erectheus. 810
 And I say it, not because I hate thy husband, but because I love thee more than him. For, when he² had wed thee, though he came into the city and into thy house a stranger, and had received all thy inheritance, he is proved to have stealthily begotten children 815
 by some other woman: and how he stealthily *did so*, I will tell thee. When he found thee childless, he was not content to be like thee and to bear an equal *share* of *this* fate, but taking a servile partner, he lay with her secretly and begot the boy, and sending him out of 820
 the country, gives him to one of the Delphians to rear: and he is nurtured holy-free³ in the abode of the god, that he might remain unknown. But when he knew that he had grown up *to be* a young man, he persuaded thee to come hither on account of thy being childless. So then *it was* not the god *who* spoke falsely, but this 825
thy husband who spoke falsely, having long reared up⁴ the boy, and fabricated *some* such web of *deceit* as this: if detected, he was ready to lay the blame⁵ on the deity, but if he came *home with him*, wishing that lapse of time also would speak in its own defence,⁶ he intended to invest him with the sovereignty of the land.

1. Apparently *sacrifices to celebrate Ion's admission into his house and Ion's birth.*

2. Lit.—*Who.*

3. See Paley's note on *ἄφερος.*

4. Lit.—*Long ago rearing up*—the Greek, Latin and French idiom, but not the English.

5. See note on 231.

6. This is nearly, if not quite, nonsense. The passage seems hopelessly corrupt. See Hermann and Paley.

830 And new is the name, devised for him after a long course of time¹, Ion, because, I suppose, he met him as he was going.

CHO. Ah me! how I always detest wicked men, who contrive acts of injustice, and then cloak them by
835 their devices. I had rather get a dull honest man for my friend than a bad man of quicker wit.

PED. And thou wilt suffer, *if he has his will, that which is* the crowning evil of all these, introducing into thine house, as its *future* lord, one who knows no mother, who is of no account, *and born* of some woman that is a slave.² For the evil would have been single
840 *in its kind*, if pleading thy childlessness, he had persuaded thee, and supplemented³ his house from a well-born mother: but if this was grievous to thee, he should have sought a union with some descendant of Æolus⁴. After this thou must now do some deed worthy of a woman: for thou *must* slay thy husband
845 and his son, either by taking a sword, or by some plot, or by poison, before death befall thee by them: for if thou shalt spare him, thou wilt be deprived of life:⁵ for when two enemies⁶ come beneath one roof, either the one⁶ or the other⁶ must suffer.

1. *i. e.* Not his original name. 'Ανά χρόνον cannot mean, as Paley hesitatingly suggests, according to the circumstances of the time. This would be ἀνά καιρόν. 'Ανά χρόνον is merely another expression for χρόνιον.

2. Paley cannot see why Hermann should prefer ἄγει to ἄγειν = τὸ ἄγειν ἐκεῖνον, he says. If this is to be the sense, I certainly with Hermann prefer ἄγει, not because ἄγειν would in any way require the article, but because after πείσει 2. pers. ἄγειν would naturally have a subject in the 2. pers., unless ἐκεῖνον or its equivalent were expressed. But I can see no objection to ἄγειν really, because this is no doubt the true way of understanding the passage.

3. Lit.—Colonised, settled.

4. Lit.—The nuptials of Æolus.

5. Lit.—Depart from life.

6. Observe that these words are neuter. Such neuters are used especially in indefinite and general expressions.

I then am willing both to aid thee in accomplishing 850
 the deed, and to go into the house where he is
 making ready the banquet, and help to slay the youth,
 and, if I but repay my mistress¹ for my nurture,
 either² to die, or³ to live and still behold the light.
 For *there is one thing that* brings shame upon slaves,
 the name: but in all else no slave, who is right- 855
 minded, is worse than the free.

CHO. I too, my beloved mistress, am willing to
 share this calamity with thee, and either to die, or to
 live, *if it be* with honour.

CR. O my soul, how shall I be silent? yet how
 shall I reveal my clandestine loves and bid farewell to 860
 shame? *And yet why should I not?* For what obstacle
 is yet left to hinder me? With whom should⁴ I now
 engage in contests of virtue? Has not my husband
 been a traitor to me? And I am bereft of home, bereft 865
 of children, and gone are the hopes which I cherished
 to arrange matters happily but failed,⁴ by keeping my
 loves secret, by keeping secret my deeply bewailed
 child-bearing. But no, *by*⁵ the starry dwelling of Jove, 870
 and by the goddess of⁶ my *native* rocks, and by the
 hallowed shore of the watery Tritonian pool, no longer
 will I conceal my loves, as I shall be relieved by un- 875
 burdening my breast. My eyes drop with tears, and my
 soul is sick, conspired against both by men, and by im-
 mortals, whom I will proclaim ungrateful betrayers of my 880
 love. O thou that modulatest the voice of the seven-toned
 harp, which utters forth the sweet melodies of song to

1. See note on 751.

2. Lit.—*Both.....and.*

3. See note on 231.

4. Lit.—*The hopes, which seeking to arrange well, I was not able.*

5. On the omission of $\mu\acute{\alpha}$, see Paley's note.

6. Lit.—*At.*

885 shepherds on the dumb sounding-board, to thee, O son
 of Latona, will I proclaim reproach before this light
of day. Thou camest to me, thy locks all glittering
 with gold, when I was gathering into the bosom of
 890 my robe the blooming crocus leaves of golden sheen:
 and clinging to the white wrists of my hands, thou, a
 god, leddest me, in spite of my *virgin* shame, crying
 out "O mother, mother," into the chamber of a grot,
 895 to lie with me, doing a pleasure to the Cyprian queen.
 And I, ill-fated maid, bear to thee a boy, whom from
 fear of my mother I place in *the grotto which thou*
chosest for thy couch, where thou didst embrace
 900 hapless me in hapless intercourse, ill-fated maid:
 (ah me! ah me!) and now to me is lost thy poor
 boy, carried away as a feast for the birds, but thou
 905 makest music with thy lyre, playing songs of joy.
 Ho! to the son of Latona I speak, to thee who
 grantest by lot¹ the divine voice *of prophecy*; before thy
 910 golden shrine and dwelling in mid-earth, in thine ears
 will I utter aloud my speech. Ha! base seducer *that*
thou art, who, having received from him no favours to
 915 repay,² art bringing a son to dwell in the house of my
 husband; whilst my child and thine own³ has perished
 unnoticed, carried off by birds of prey, stripped of his
 mother's swathing bands.⁴ Hates thee Delos, and the
 920 branches of the laurel beside the delicate-leaved palm,
 where Latona bore thee, her divine offspring, by
 impregnation of Jove.

1. Those who would consult the god, cast lots for the order in which they should receive responses.

2. The force of *προ* in *προλαβών*.

3. The force of *γέ*.

4. Lit.—*Having passed out of,* not, I think, *having exchanged hem for others* (Paley's version)—for what could these *others* be?

CHO. Alas! how great a store of evils is being opened, at which any one might shed the tear.

PED. Daughter, I cannot in truth look long 925
 enough on thy face *to satisfy myself that this is not a dream*, and I am beside my senses. For as I was just getting rid of a wave of troubles in my mind,¹ another in the wake upheaves me, *raised* by thy words, in which,² no sooner hast thou spoken of the troubles *immediately* before thee, than thou hast gone off to a sad recital of other woes.³ What sayest thou? what 930
 charge bringest thou against Loxias? what son *is this* thou sayest thou didst bear? where placedst him in the city, to be entombed as a sweet meal in the bowels of wild beasts?⁴ Repeat it to me again.

CR. I feel abashed before thee, old man, but nathless I will tell it.

PED. Ay, for I know how to mourn in generous 935
 sympathy with friends.

CR. Hear then: thou knowest the cavern on the north side of the Cecropian rock,⁵ which we call the Macræ?⁶

PED. I know it, where there are a shrine and altars of Pan close by.

CR. Here I went through⁷ a terrible struggle.

1. This sentence is an instance of anacoluthon, the construction in this line, nominative, being changed in the next to the accusative.

2. See note on 697.

3. Lit.—*Thou hast by a change gone the sad direction of other woes.* See Paley's note on the genitive τῶν παρ. κακῶν in the preceding line.

4. Lit.—*An entombed thing dear to the wild beasts.*

5. i. e. *The Acropolis.*

6. This is spoken in a loose sense. Strictly speaking the cavern was not called Macræ, but the rocks in which it was situated.

7. Ἰγωνίσμεθα, must here be pluperf., not perf. Engl. idiom requires that it should be translated as an aor., which would be the more usual tense in Greek.

940 PED. What *struggle*? *Say*, for my tears rise at thy words.¹

CR. I contracted a hapless intercourse with Phœbus against my will.

PED. Daughter, was this then what I heard of?

CR. I know not: but if thou *art* right in what thou speakest of, I will confess it.

PED. When thou wast suffering in secret from some concealed malady?

945 CR. Then *it was that* the evil happened which I now plainly declare to thee.

PED. And after—how didst thou conceal thy amours with Phœbus?

CR. I bore a child: endure to hear this from me, aged man.

PED. Who delivers thee? *and* where? Or dost thou go through these sufferings *all* alone?

CR. Alone, in the very² cavern where I was embraced *by the god*.

950 PED. But where is the child? *Say*, that no longer childless thou mayest be.

CR. He is dead, old man, having been exposed to the wild beasts.

PED. Dead? And did that base Apollo in no way aid him?

CR. He aided him not, but he is spending his boyhood in Hades.

PED. Why, who exposed him? For surely thou didst not.

955 CR. I did, in the darkness, swathing him with my robe.

1. Lit.—*Since tears meet for me thy words.*

2. The *περ* in *οὔπερ*.

PED. And did none aid thee in exposing the child?

CR. None beside my misfortunes and *the necessity for concealment*.¹

PED. And how hadst thou the heart to leave thy child in the cavern?

CR. How? *I left him* after uttering many piteous words from my mouth.

PED. Alas! hard-hearted thou for the deed, but 960 more than thou the god.

CR. Yes, hadst thou seen the boy stretching out his hands to me.

PED. Seeking the breast, or to lie in thy arms?

CR. In them, from which it was cruel of me to keep him.²

PED. But how came it into thy mind to expose the child?

CR. I thought that the god would preserve his 965 OWN SON.³

PED. Ah me! How is the prosperity of thy house destroyed by storms.

1. Paley corrects Dr. Badham's translation "Calamity and concealment were my only witnesses," on which his own version is undoubtedly a considerable improvement; but he seems to have mistaken the meaning of τὸ λανθάνειν.

2. Lit.—*There, where being not he was suffering unjust things from me.*

3. On this and the preceding line, Paley has the following note:—

"Ἐς τί δόξης ἤλθε σοι for σὺ δὲ πῶς ἐς δόξαν ἤλθες. Hermann gives σοὶ δ' ἐς τί δόξ' εἰσηλθον. With the following ὡς supply ἐξέβαλον ὡς νομίζουσα &c. See Rhcs. 145. The old reading σώζοντα was corrected by several critics."

About the general meaning of the passage there cannot be two opinions. But this is rather special pleading. I must confess I prefer Hermann's reading. Or I should like still better—σὺ δ' ἐς τί δόξης ἤλθες ἐκβαλὼν τέκνον; *but what didst thou expect, when thou hadst exposed the child?*—to which the answer is (ἐς τὴν δόξαν ἤλθον) ὡς τὸν θεὸν σώσοντα &c. (*I expected*) that the god would preserve &c.

CR. Why dost thou hide thy head, old man, and shed tears?

PED. Because I see thee and thy father¹ involved in misfortunes.

CR. Such are human affairs: nothing remains constant.

970 PED. Let us therefore, daughter, no longer go on lamenting.²

CR. Why, what must I do? To be in misfortunes is to be helpless.³

PED. Requite the god who was the first to do thee wrong.

CR. And how am I, mortal as I am, to overcome⁴ mightier beings?

PED. Fire the holy oracle of Loxias.

975 CR. I am afraid: even now I have woes enough.

PED. Dare then what thou canst do—to slay thy husband.

CR. I cannot do it, for the sake of our wedded life⁵ in those days when he was faithful.

PED. But do thou at least⁶ *slay* the youth who has appeared *as a usurper* over thee.

CR. How? O that it were possible! For⁷ I should be glad *to do it*.

980 PED. By arming thy attendants with swords.⁸

CR. I will go *and do so*; but where shall this be done?

1. See Paley's note.

2. Lit.—*Stick to lamentations*.

3. Lit.—*A fix*, for this vulgar English word expresses it exactly.

4. I think Paley is mistaken in supposing *ὑπερδραμεῖν* to mean *escape from punishment* in this passage. For, if so, where is the connexion in sense between this line and the following one?

5. Lit.—*I reverence our wedded life*.

6. For *ἀλλά*, compare line 426.

7. Lit.—*Since*.

8. *Ξιφηφόρους* appears, preferably, proleptic in sense.

PED. In the sacred tent, where he is feasting his friends.

CR. The slaying of *him thus* is an undisguised deed, and my slaves are weak to *protect me*.

PED. Alas! thou art turning coward. Come, do thou then propose something.

CR. Well, I have *a plan to kill him* by guile and 985 *a plan to act*.¹

PED. In either² of these will I be thy helper.

CR. Hear then: thou knowest about the battle of the sons of Earth?

PED. I do, the battle which the Giants waged with the gods at Phlegra.

CR. There Earth brought forth the Gorgon, terrible monster.

PED. As an ally to her children *and* foe of the 990 gods?³

CR. Yes: and the daughter of Jupiter, the goddess Pallas, slew her.

PED. What sort of savage appearance had she?

CR. *She had* a breast-plate armed with the coils of a hydra.

PED. Is this the story which I have long ago heard?

CR. That *it is* her hide *which* Minerva wears on 995 her breast.

PED. What they call the ægis, the accoutrement of Pallas?

1. I have endeavoured to preserve the "double entente." *Δραστήρια* means either *active, effectual*, the sense intended by Creusa—*δόλια καὶ δραστήρια, a plan to kill him by guile, and that an efficacious one,—or accomplished by action*, the sense in which the pedagogue (as appears from the next line) understood her—*a plan to kill him by guile, and another plan to kill him by violence*.

2. Lit.—*Both*.

3. *Θεῶν πόνον* i. e. *θεοῖς πόνους παρέξουσιν*.

CR. It got this name, when she came to the wars¹ of the gods.

PED. What harm, I pray, is this to thy enemies, my daughter?

CR. Knowest thou Erichthonius, or not? But how canst thou fail to know him,² old man?

1000 PED. Him, whom the earth produced, the first ancestor of your race?³

CR. To him, when new-born, Pallas gives—

PED. What? For thou art saying something which excites my expectation.⁴

CR. Two drops from the blood of the Gorgon—

PED. And what virtue should it have against the life⁵ of a man?

1005 CR. One of them causing death, and the other able to heal diseases.

PED. By what did she attach it to the boy's body?⁶

CR. By a band of gold: and he gives it to my father.

PED. And, when he died, it came to thee?

CR. Yes: and I wear it on the wrist of my hand.

1010 PED. How then is the two-fold gift of the goddess made effectual?⁷

CR. That which⁸ dropped from the gore of the hollow vein—

1. Lit.—*Spear*. Paley observes—"He probably means that the agis now first obtained its name from *ἀίσσειν*, not from *αἶξ*."

2. Lit.—*But why art thou not likely (to know him)?*

3. Lit.—*Of you*.

4. Unusual as such a meaning may be, I am inclined to think Paley is right in the interpretation of *μέλλον*.

5. Lit.—*Nature, constitution*.

6. Lit.—*Attach it about the boy from his body*.

7. Lit.—*Effected*.

8. ὄστις—sc. *σταλαγμός*. If the vulgate text be right, this is one of the very few passages where ὄστις is a synonym of ὄς. Paley. The Gorgon's head was cut off.

PED. For what purpose is this to be used?¹
What virtue does it exert?

CR. It wards off diseases and has the power of supporting life.

PED. But the second² which thou speakest of, what does it?

CR. It kills, being the venom of the Gorgon's 1015 snakes.

PED. And dost thou bear it mingled in one, or separately?

CR. Separately: for good mixes not with evil.

PED. My dearest daughter, all hast thou which thou needest.

CR. By this the youth shall die: and thou shalt be his slayer.

PED. Where? And what shall I do?³ 'Tis thine 1020 to speak, and mine to dare.

CR. In Athens, when he comes to my house.

PED. This hast thou not well said: *forgive my words*, for thou too findest fault with my *plan*.

CR. How *not well said*? Hast thou suspected that which *now* occurs to me also?

PED. Thou wilt appear to have slain the boy, even if thou shalt not kill him.

CR. Right: for they say that stepmothers bear 1025 enmity to children.

PED. Kill him therefore here,⁴ that thou mayst *be able to deny* the murder.

1. Lit.—Τί τῶδε χρῆσθαι sc. δεῖ; Lit.—*What (use) does it behove to use this?*

2. Lit.—*The second number*, much like the English *number two*.

3. Lit.—*Having done what?*

4. Lit.—*At the place itself*.

CR. Ay, and I enjoy the pleasure of slaying him so much the earlier.¹

PED. And thou wilt not be known to thy husband *to possess* the secret which he is anxious should not be known to thee.²

CR. Knowest thou then what thou art to do?
 1030 Take from my hand this gold bracelet of Minerva's, an antique work, go where my husband by stealth is banqueting on the slain ox,³ and when they cease from the feast and are about to pour libations to the gods, keeping this *concealed* in thy robe, drop⁴ *the contents* into the young man's cup (but *into his*
 1035 *individually*, not *the cups* of all, distinguishing his draught *from the rest*⁵) who is about to lord it over my house. And if it *once* pass his throat, never will he come to renowned Athens, but will die and abide here.

PED. Do thou then depart⁶ to the house of our
 1040 hosts;⁷ and I will perform *the task* to which I am appointed. Come, aged foot, grow young for work, though it is not natural to thee from *long course of time*. And go with my mistress⁸ against a foe,

1. Lit.—*I take (a portion) of the pleasure earlier by the (amount of) time*—ἡδονῆς partitive gen., χρόνον dat. of measure of excess. Paley gives another explanation; but I have no doubt this is the true interpretation of the passage.

2. This is Hermann's interpretation—"Latebit maritum tuum, scire te, quæ ille te latere cupit." Paley follows. It is not easy to get this sense out of the Greek, and when got, it is not very much to the purpose, however ingeniously Hermann has explained the motive for Creusa's concealing her knowledge of Ion's parentage. Conjectural criticism is rather out of fashion; but I cannot help believing that Euripides wrote—καὶ σὺν γε λήσεις πῶσιν ἂ σὺ σπεύδεις λαθεῖν.

3. Compare 664. Ἡμῖν—ethical dative.

4. Lit.—*Drop having thrown*.

5. The reasons for rejecting this line may be seen in Paley's note. To say the least, it comes in very awkwardly.

6. Lit.—*Transfer thy foot*.

7. The πρόξενοι were public entertainers whose duty it was to lodge visitors to Delphi.

8. See note on 852.

and help to slay him and to rid her house of him.¹
 For it is a fine thing for men in prosperity to hold 1045
 righteousness in honour, but when any one would
 work harm to enemies, there is no law laid down
 to forbid it.

CHO. Enodia,² daughter of Ceres, who art queen
 of nightly visitants,³ guide also in the light of day the 1050
 contents of the fatal bowl to them for whom my loved,
 loved mistress sends it, *contents taken* from the drops
trickling from the wounded throat of earth-born 1055
 Gorgon, to him who aspires to the house of the
 Erethidæ.⁴ Nor may any other of another house
 ever reign over the city besides the noble Erethidæ. 1060
 But if his death shall fail to be accomplished, and the
 eager schemes of our mistress, and the opportunity
 for the daring deed shall pass away, by which her
 hopes are now sustained,⁵ either she will take⁶ a
 sharpened sword, or she will fasten a noose to 1065
 her throat about her neck, and putting an end to her
 sufferings by sufferings, she will go down to another
 form of life.⁷ For never would she live and endure
 in *the sight of* her brightly beaming eyes⁸ others of 1070
 alien race ruling her house,—she that is born of
 so noble a line as hers.⁹ I feel shame for the god of

1. Lit.—*Jointly remove him from the house.*

2. i. e. *Goddess of the roads*, Lat. *Trivia*. Hecate is here invoked, as presiding over poisons. In making her the daughter of Ceres, Euripides confounds here with Proserpine.

3. i. e. *Apparitions.*

4. Paley's interpretation of this passage seems the only right one.

5. Φέρει' i. e. φέρεται. See Paley's note.

6. By a zeugma, ἐξαψει in the following line is used with ξίφος as well as its proper object βρόχον.

7. Viz. in *Hades*.

8. Lit.—*The bright splendours of her eyes.*

9. This seems to be the force of τῶν—*of the noble line (of which she comes).*

1075 many hymns,¹ if keeping vigil he shall in the night
 behold² the torch that witnesses the Icaedes about the
 springs of Callichorus,³ when the star-eyed heavens of
 1080 Jove too wont to dance, and dances the Moon, and
 the fifty daughters of Nereus, who dance over the sea
 1085 and the eddies of ever flowing-streams, in honour of
 the Daughter⁴ with the golden crown and the
 hallowed Mother;⁴ where, entering on the possessions
 1090 of others, the homeless foster-child of Phœbus⁵ hopes
 to reign. All ye who, following after poesy, sing in
 reproachful strains our loves and unlawful unholy
 alliances *coming* of the Cyprian queen, see how much
 1095 we surpass in purity the unrighteous race of men.
 Let the contrary song go forth against men, and
 the verse reproachful for⁶ their amours. For the
 1100 descendant from the sons of Jove shews his forgetful-
 ness of *her* in not begetting for my mistress' children
 who should be a boon common to the house:⁷ but
 1105 instead of this, to please Venus,⁸ he has gotten him
 a bastard son.

ATTENDANT. Stranger women,⁹ where shall I find

1. Bacchus, who was escorted with a solemn torch-procession from Athens to Eleusis on the twentieth day of Boedromion, whence the whole nine days' festival is called *εικάδες* (*είκοσι*). The *hymns* are specially the dithyrambs.

2. i. e. *He, viz. Ion, shall ever be allowed to behold, though his mother was, as supposed, a slave.*

3. A spring near Eleusis.

4. i. e. *Proserpine and Ceres, worshipped under these special names at Athens. These accusatives seem to depend on χορεύει above in the sense of celebrates in dances.*

5. Lit.—*The Phœbean wanderer.*

6. Lit.—*About.*

7. Lit.—*Not having begotten for my mistress the luck of children common to the house.*

8. Lit.—*Having laid up in store for himself an obligation.* Paley seems to me to misunderstand *ἀλλαν*. It is best taken in agreement with *Ἀφροδίταν*, in a corresponding sense to that of *ἄλλος* in 161, where see note.

9. i. e. *Strangers to Delphi.*

my mistress the daughter of Erechtheus? For I have gone all over the city seeking her,¹ and am not able to find her.

CHO. But what is the matter, my fellow-slave? What makes thy feet in such eager haste?² and what 1110 tidings dost thou bring?

ATT. We are pursued; and the native magistrates of the land are in search of her, that she may be stoned to death.

CHO. Alas! What wilt thou say? Surely we have not been discovered in contriving a secret murder against the youth?

ATT. Thou art right:³ and thou wilt *be* not 1115 amongst the last to share in the evil consequences.

CHO. But how was the secret plot discovered?

ATT. The god, not willing to be defiled, found out a way for unrighteousness to *be* overcome of right.

CHO. How? I pray and beseech thee⁴ to tell me this. For we should die more contentedly, when we 1120 have learned whether we must die or *still* behold the light.⁵

ATT. When the husband of Creusa, having left the oracle of the god, *and* having received his new son, had gone away to the banquet and offerings which he was preparing in honour of the gods,

1. Lit. *For seeking her in every direction of the city I have completed (the round of) it.*

2. Lit.—*What eagerness of feet possesses thee?*

3. Lit.—*Thou hast known.*

4. Lit.—*A suppliant I beseech thee.*

5. I follow Paley's punctuation and the translation implied in his note. But the εἶθ' ὁρᾶν φάος is sadly in the way. I much prefer Hermann's comma after πεπυσμέναι, the meaning, I think, being—*For when we have learned this, if we must needs die, we shall die more contentedly, and, if we are to live, (we shall be able to rest, which we cannot now do for curiosity).*

1125 Xuthus himself¹ went where the fire of the god
 bounds in Bacchic dance,² that he might steep the
 twin rocks in *the blood of sacrifices* to Bacchus in the
 place of his son's opteria,³ first saying to him:
 Do thou then, my son, stay and rear a spacious⁴ tent
 1130 by the labours of artificers. But if I stay a long time
 in sacrificing⁵ to the gods presiding over birth, let
 there be a feast for thy assembled friends. And
 taking the calves, he went his way. But the young
 man in due form proceeded to erect the unwall'd
 1135 enclosure of the tent with upright poles, carefully
 guarding neither towards the mid-day⁶ beams of the
 sun's fires *to erect it*, nor on the other hand towards
 his dying rays, *and* measuring out a plethrum's
 length square (*a space of ground having⁷ for the*
 contents of its area a sum of ten thousand feet, as say
 1140 those skilled *in numbers*), with intent to invite
 all the people of Delphi to the feast. And having
 gotten sacred hangings from the treasury *of the*
 temple, works wondrously beautiful for men to behold,
 he made *with them* a covering *for the tent*. First he

1. In the Greek, *Ξουθος μὲν* is opposed to *ὁ δὲ νεανίας* in 1132—*Xuthus on the one hand.....the youth on the other hand*. We may get this sense virtually in English by saying *Xuthus Himself*.

2. The two peaks of Parnassus were sacred to Apollo and Bacchus respectively, and on one lights were said to be seen, which were attributed to the torch-light dances of Bacchus and the nymphs.

3. This festival (on occasion of a child's being shewn to the friends of the parents on the eighth or ninth day) had not of course been celebrated at the proper time in Ion's case.

4. See Paley's note on the proper meaning of *ἀμφήρης*,

5. *θύσας*—*Having begun to sacrifice*, and therefore here virtually=*θύων*. This use of the aorist participle, in itself remarkable enough, is common in such expressions as *βασιλεύσας*, *having begun to reign &c.*

6. Lit.—*Middle*.

7. I have pushed in *γῆν* for *ἔχουσαν* to agree with, though of course this cannot be. The two lines 1138, 1139, are either corrupt, or, as Paley says, a downright interpolation.

spreads over the roof a dependent awning¹ of pepli, the offering of the son of Jove, which Hercules presented to the god as the spoils of the Amazons. 1145
 And there was² woven in them in pictured forms a design³ of this kind: Uranus⁴ marshalling the heavenly bodies in the circle of the sky. The Sun was urging his horses towards his last fires, ushering in the bright light of Hesperus. And dark-robed Night was whirling her car with a yoke of 1150
 two steeds:⁵ and the stars were bearing the goddess company. The Pleiad was going through the mid sky, and Orion girt with sword: and above, the Bear wheeling round her tail-stars by *the revolution of*
the golden pole. And the orb of the full moon 1155
 dividing the month in the midst was shooting upward, and the Hyades, most certain token for mariners, and the light-bringing Aurora chasing *away* the stars. And on the walls⁶ he hung other works of barbarian looms,⁷ well-rowed ships opposed to Grecian 1160
ships, and wights, half men, half beasts, and their huntings *on horses*⁸ *fect,* the chase of stags and

1. An awning laid across the ridge and falling upon the slanting roof on either side, would appropriately be called πτέρυξ, as resembling the drooping pinions of a bird. Paley.

2. Paley remarks that this usage, where a verb, placed before a plur. masc. or fem., is itself in the singular number, is rare in Attic Greek; but he quotes other instances in Pers. 49. Trachin. 520. Bacch. 1350, Hel. 1358.

3. Lit.—*Weavings.*

4. i. e. A personification of the heavens.

5. When there were two horses to a chariot, they were attached to the pole by a yoke. Any beyond this number were harnessed on each side of the yoke-horses by traces. Ἀσείρωτον ὄχημα is therefore *a chariot without such additional horses.*

6. i. e. *Sides.*

7. Lit.—*Other webs of barbarians.*

8. I cannot but think Paley wrong in supposing that ἰππείας ἄγρως alludes to the capture of the Thracian Diomedes's mares by Hercules. It is much more natural to give it an active sense, and

fierce lions, and at the entrance, Cecrops beside his daughters coiling *himself* in folds,¹ the offering of
 1165 one of the Athenians: and in the midst of the feast he set goblets of gold; and a herald standing on tip-toe proclaimed that any inhabitant of the city who would was to come to the banquet. But when the tent was filled, adorned with garlands they
 1170 satisfied their appetite with abundant food. And when they had ceased from the enjoyment of it, an old man * came forward and stood in the midst,² and caused great laughter to the guests by his zealous activity:³ for he sent *round* water from the water-pots to wash their hands,⁴ and burned the gum
 1175 of myrrh, and took charge of the gold vessels of libation, of his own accord setting himself this task. And when they came to the flutes and to the common bowl, the old man said, Ye must take away the small wine-cups, and bring in large ones, that
 1180 *the guests* who are present may more quickly make their hearts merry.⁵ Forthwith⁶ there was a bustle of *attendants* bringing silver-wrought pateræ and golden: and he, taking a vessel selected *from the rest*, as if forsooth to do a pleasure to the new lord, offered
 1185 it to him full, having *first* put into the wine an active poison which they say our mistress gave him, that the

take it in apposition with *θηράματα*, as there is no connecting word after *ἐλάφων*. I may be wrong in considering it involves a kind of supplementary description of the Centaurs (they have been called *φῶτες*, and now are *ἵπποι*), but the connexion in which the words occur, is at least an apology for this idea.

1. Cecrops was represented in statues with the tail of a serpent instead of legs and feet.

2. Lit.—*Having come forward into the middle ground.*

3. Lit.—*Doing zealous things.*

4. Lit.—*As washings for their hands.*

5. Lit.—*Come to delights of their minds.*

6. Δή.

young man might quit the light: and none knew¹ of this: but whilst the new-found son amongst the rest was holding the libation² in his hands, one of the slaves spoke an unlucky word: and he, as being 1190 brought up in the temple and amongst holy sooth-sayers, deemed it an omen, and bade fill a fresh bowl: and the first libation intended for the god³ he throws to the ground, and tells all to empty *their pateræ*. And silence came over them. And we fill the sacred bowls with liquor and Byblian juice. 1195 And in the midst of this act a winged company of doves alights in the tent; for in the house of Loxias they dwell without fear. And when they had poured away the wine, they, in want of drink, dipped their beaks into it, and drew it into their 1200 feathered throats. And to the rest of them the *intended* libation to the god was harmless: but the one which had settled⁴ where the new-found son had poured *out his cup*, and had tasted the liquor, anon shewed her plumed body convulsed,⁵ and became wild as a bacchanal, and screaming uttered sounds unaccountable: and all the company of banqueters 1205 marvelled at the sufferings⁶ of the bird: and she dies heaving convulsively, stretching⁷ out her red claws. But the predicted son dashed forth his bare arms⁸ from his robe across the table, and shouts,

1. For ἦδεν 3 pers., see Paley's note.

2. Lit.—*But for the son who had appeared, holding with others the libation.* Παιδι is dat. of disadvantage. We lose the precise force in the English.

3. Lit.—*The before libations of the god.*

4. Lit.—*Was sitting.*

5. Lit.—*Shook her plumed body.*

6. I am not sure that it is not rather *actions*, like the vulgar English (as it now is) *works*. On θάμβησεν without augm. see Paley's note.

7. Lit.—*Having relaxed.*

8. Lit.—*Limbs.*

1210 Who of men intended to kill me? Shew me, old man: for thine was the officious zeal *that served me*, and from thy hand I received the draught. And immediately he seizes his aged arm and searches him, that he might catch the old man in the fact in
 1215 possession *of the poison*. And he was discovered, and then he was with difficulty compelled to reveal¹ the attempt of Creusa and the plot of the draught *of wine*. And the youth who had been made known by the oracle of Loxias,² rushes out, taking the banqueters with him, and standing before the Pythian
 1220 rulers, he says, O sacred land! An attempt is made to murder me³ with poison by the daughter of Erectheus, a stranger woman. And the princes³ of Delphi decreed by general vote⁴ that my mistress should die by being hurled from a rock, as plotting to kill⁵ him that is consecrated, and attempting to
 1225 enact⁵ a murder in the temple. And all the city is seeking her who with wretched fate pursued her wretched journey *hither*: for having come *hither* to ask children⁶ from Phœbus, she has lost her life⁷ along with *the hope of offspring*.

CHO. No *way* there is, no way for hapless
 1230 me there is to escape from death: for discovered now, discovered are these schemes of a libation from the clusters of Bacchus mingled with death by *the infusion*

1. Lit.—*Having been compelled, he revealed.*

2. Lit.—*The youth Pythian-oracle-declared of Loxias.*

3. Probably the same as the ἀριστήs of 416.

4. Lit.—*By not one vote (only)*—a litotes to signify *by their unanimous votes.*

5. See note on 231.

6. Lit.—*To the desire of children.*

7. Lit.—*Body.*

of the swiftly working drops of the hydra's blood,¹ discovered is the *purposed* sacrifice to the gods below,—a discovery putting an end to my life, and 1235 bringing the penalty on my mistress of being stoned to death.² Whither shall I flee³ with wings or under the dark depths of the earth, to escape the calamity of death by stoning? Shall I mount a chariot with four 1240 steeds of fleetest hoof, or the poop of ship?⁴ It is not possible to escape detection, when the god desires not to screen us from the penalty of crime.⁵ What *fate* awaits thee, O my poor mistress, to suffer bodily?⁶ 1245 Shall we, before we suffer, determine to do some mischief to others⁷ ourselves, as is *but* just?

CR. My handmaids, I am pursued to be put to death, condemned⁸ by the Pythian vote, and I am on the point of being given up to *justice*.

CHO. We know thy misfortunes, O wretched 1250 *lady*, in what a *sad* condition thou art.

CR. Whither then shall I fly? For with diffi-

1. This seems to be better than Paley's way of taking the passage, both on general grounds, and because *φόνος* seems a strange word to apply to the death of the dove.

2. Lit.—*A misfortune to my life, and a stony death to my mistress, συμφοραί* being in apposition not with one word, but all the former part of the sentence. In the previous *ρήσις* Creusa was to die *πετρορρίφής*, which may either mean *by hurling from a rock*, or *by being stoned*. The former was the meaning intended, as we find by-and-by, but the Chorus seems to have understood it in the latter sense.

3. Lit.—*What flight shall I go?*

4. Lit.—*Having mounted the swiftest hoof of four-horse chariots, or the poops on ships?* The construction is rather involved, and the expression forced. Why not read—*τεθρ. ὀκίσταν χαλαῦ* (all gen.) *ἐπιβᾶσ', ἢ πρύμνας ἐπι ναῶν*—?

5. A general proposition. Lit.—*When the god does not get us off stealthily, desiring it.*

6. Lit.—*In thy life.*

7. Lit.—*Shall we suffer, choosing to do some mischief to our neighbours?*

8. Lit.—*For fatal slaughter, having been overcome.* On the sing. *κρατηθεῖσα* after the pl. *διωκόμεσθα*, see Paley.

culty have I avoided death by getting the start of my pursuers in rushing from the house,¹ and *it is only* by stealth, by eluding my enemies, that I have come here.

CHO. And whither else shouldst thou *fly* but to the altar?

CR. And what will this avail me?²

CHO. The gods permit not to slay a suppliant.

CR. Yes, but *it is* by the law *that* I am to die.

1255 CHO. Yes, if thou shouldst be taken and shouldst be in their power.³

CR. Ay, and here come on apace towards us⁴ my bitter enemies sword in hand.

CHO. Sit therefore at the altar. For even if thou shouldst be slain whilst thou art there, thou wilt entail on those who kill thee blood demanding vengeance: but we must bear our lot.

ION. O bull-faced visage of Cephisus her fore-
1260 father, what a viper *is* this *that* thou hast begotten, or rather dragon with eyes flashing murderous flames of fire,⁵ in whom is all daring, nor is she less cruel⁶ than the drops of Gorgon's *blood*, with which she sought
1265 to kill me. Seize her, that the summit of Parnassus, whence she shall be hurled *by* a bound from the rock, may cause those unsullied locks of hers to be torn.⁷ But a good fortune was mine, that prevented me from going⁸ to the city of Athens and falling under

1. Paley's explanation is excellent—*ἔφθασα πόδα ὑπεξάγουσα (ἐξ οἴκου), ὥστε μὴ θανεῖν.*

2. Lit.—*And what more is this to me?*

3. Lit.—*Having been taken in their power.* *Χεῖρα* is proleptic.

4. Lit.—*Hither.*

5. Lit.—*Looking up or back the murderous flame of fire.*

6. Lit.—*Less.*

7. Lit.—*May card thoroughly the unsullied locks of her.*

8. Lit.—*But a good deity I met with, before I went &c.*

the power of a step-mother. For amongst those who 1270
 have befriended me do I reckon¹ thy disposition
 towards me, in that thou wast a spite and a foe to
 me: for if thou hadst *once* entrapped me in thy
 house, thou wouldst have sent me outright to the
 mansions of Hades. But neither will the altar nor
 the temple of Apollo save thee, and any feeling of
 pity for thee is outweighed by pity for me and for
 my mother:² for though her bodily presence is 1275
 wanting to me, yet thus far is not the name of a
 mother wanting.³ See what scheme after scheme
 this vile woman⁴ has contrived: she has *now* crouched
 down at the altar, thinking to escape from the
 punishment due to her deeds.

CR. I warn thee not to slay me where I have 1280
 stationed myself, both for my sake and the god's.

ION. And what hast thou to do with Phœbus?⁵

CR. I commit my body as sacred to the keeping
 of the god.⁶

ION. And yet thou didst try to slay the child of
 the god with poison.

CR. But thou wast no longer the child of 1285
 Loxias, but thy own father's.

ION. But I was, I mean *in* the absence of
 my father.

1. The aorist here has much the same sense as a perfect—*I have reckoned and do reckon still*. So εἶπον in Med. 274 (Pors.)

2. Lit.—*And the pity that is thine is present i.e. is accorded stronger to me and to my mother*. The meaning of the passage seems to be that the general feeling of pity for him and for his mother was so strong, that none would connive at Creusa's escape from the altar, or aid her whilst she remained there.

3. This seems to mean—*As yet there is no reason to disbelieve that she still lives*.

4. Lit.—*This vile woman, what scheme &c.*

5. Lit.—*And what is there in the midst common to Phœbus and to thee?*

6. Lit.—*To the god to keep*.

CR. Well, thou wast then: but now I am *his*, and thou art so no longer.

ION. If thou art, thou art impious,¹ but I was pious then.

CR. And I slew² thee, because thou wast an enemy to my house.

1290 ION. I never³ came in arms into thy land.

CR. Yes, most certainly; thou wast going to set the house of Erechtheus in a blaze.

ION. With what torches, or with what flames of fire?

CR. Thou was going to dwell in my home, and take it away in spite of me.

ION. 'Twas because my father offered me the *rule of the land* which he had won.

1295 CR. But how had the descendants of Æolus any share in the land of Pallas?

ION. He delivered it by arms, not words.

CR. An ally cannot be an original possessor of the soil.

ION. And so thou didst attempt to slay me from fear of what?⁴

CR. In order that I might not die, *the sure alternative*, if thou shouldst not.

1300 ION. Art thou envious, because thou art childless, at my father's having discovered me?

CR. Wilt thou then make havoc of the homes of the childless?

ION. Nay, but was I to have no share at least of my father's possessions?⁵

1. Lit.—*Not pious at least.*

2. If the expression *slew* in the English seems violent, it must be remembered that the aorist in the original is violent also.

3. Force of the negative aorist.

4. Lit.—*From a fear of what, that it should come to pass?*

5. Lit.—*Was there no portion to me (not of thine) but of my father's (property)?*

CR. No more than¹ spear and shield: this is thy whole inheritance.

ION. Quit the altar and the divine abode.

CR. Keep thy exhortations for thy mother, 1305
wherever she is.²

ION. And shalt thou attempt to kill me, and not undergo the penalty of thy crime?

CR. Yes, if thou art willing to slay me in this sanctuary.

ION. What pleasure is it to thee to die grasping the wreaths³ of the god?

CR. I shall cause grief to one of those by whom grief has been caused to me.⁴

ION. Alas! 'Tis strange, how unfairly and 1310
without wise counsel the god has laid down his laws to mortals: for the wicked should not have been allowed to take refuge at⁵ the altar, but *it should have been permitted* to drive them away from it; for it is not good that evil hand should touch the gods:⁶ but the righteous⁷ *only*, any one that was wronged, should have been allowed to take refuge in holy 1315
places, and not the man that is good, and the man that is not, to meet together there and have equal *protection* from the gods.

1. Lit.—*As much as (and no more)*.

2. Lit.—*Exhort thy mother, wherever she is for thee*. Σοί is the ethical dative, here used with an ironical force. The allusion to Ion's mother is generally considered to involve a "double entente." The hyperbaton of μητέρα is, as Mr. Paley observes, remarkable.

3. This is probably the meaning of ἐν στέμμασι, the ἐν of circumstance.

4. These words are no doubt intended to be ambiguous. *The one* she inwardly meant was *Apollo*: Ion, would understand it of *himself*.

5. Lit.—*To occupy*.

6. Paley follows Hermann's punctuation, which is extremely awkward. There surely should be a colon at χείρα.

7. This dative ἐνδίκαις with ἐχρῆν is puzzling.

PYTHIA. Hold, my son: for I have left the divining tripod within¹ this enclosure, and am passing over it with my feet *to come to thee, I*, the prophetess
 1320 of Phœbus, chosen out of all the Delphian women according to the ancient custom of the tripod.²

ION. Hail, mother dear to me, although thou barest me not.

PY. But at least I was called *thy mother*; and the name is not unpleasing to me.

ION. Hast thou heard how this woman endeavoured to kill me by a plot?

1325 PY. I have heard: and yet thou art doing wrong to be *so* wrathful.

ION. Is it not right that I should in turn destroy those who seek to slay me?

PY. Wives were ever yet hostile to children born before *their marriage*.

ION. Yes, and so are we to step-mothers, if we are ill treated.

PY. *Say* not so. Leave the temple, and going to thy country—

1330 ION. What, I pray, wouldst thou exhort me to do?³

PY. With hands pure⁴ *from blood-guiltiness* proceed to Athens *attended* by good omens.

ION. Surely *the hands of every one are pure* who slays his enemies.

PY. *This do* not thou: but hear from me the words which I have *to tell thee*.

1. Lit.—*Of*. See Hermann's or Paley's note on this passage.

2. Lit.—*Preserving the ancient &c.* The two clauses form a sort of hendiadys.

3. Lit.—*Is it right that, being exhorted, I should do?*

4. Lit.—*Purely*.

ION. Speak: for thou wilt say whatever thou mayest say, in a friendly spirit.¹

PY. Seest thou this vessel which I am carrying 1335
in my hands?²

ION. I see an old basket decked with chaplets.³

PY. In this I found thee once upon a time,
a new-born babe.

ION. What sayest thou? *New to me* is the story *that* has been related.⁴

PY. Yes, for I kept it⁵ secret, but now I make it known to thee.

ION. How hast thou then concealed it from me 1340
so long,⁶ if thou didst find me then?

PY. The God wished to keep thee as a minister in his temple.

ION. And does he not desire *to do so* now? In what way am I to be assured of this?

PY. Having revealed thy father, he bids thee depart from this land.

ION. And hast thou preserved this by command, or from what motive?

PY. Loxias at the time suggested to my 1345
mind—

ION. To do what? Say, finish thy story.

PY. To preserve this that I had found, to the present time.

1. Lit.—*Being of friendly spirit.*

2. Lit.—*Under-arm load* (probably) *of my hand.* Anything can be put under the *arm* and yet carried with the *hand*, so that the expression seems not so forced as it has been called.

3. Lit.—*In chaplets.* For this *ἐν*, see note on 1308.

4. Lit.—*Has been brought in.*

5. Lit.—*Those things.*

6. Lit.—*Wast thou concealing it...long since.*

ION. But what good, or what harm does it do to me?¹

PR. Herein are laid up the swaddling-clothes in which thou wast.

1350 ION. Thou bringest these things forth as helps to discover² my mother.

PR. Yes, as the god *so* wills, but did not before.

ION. O this day of happy omens to me!

PR. Take them therefore, and find her that bore thee. And when thou hast visited all Asia and the limits of Europe, thou wilt learn *about* these
1355 matters thyself. For the sake of the god I reared thee, my son, and I *now* restore to thee these things, which he willed that I should find and keep, though without *express* command: but wherefore he *so* willed, I am not able to say. But none of mortal
1360 beings knew that I had these, nor where they were hidden. And *now* farewell: for I embrace thee *with* equal *affection* as though I had given thee birth. But begin where thou oughtest *to begin* searching for thy mother; first, *enquiring* if any Delphian maid³ having born thee, *brought thee* to this temple
1365 *and* exposed thee, and next, if any Greek woman.⁴ And *now* thou hast learned all from me and from Phoebus, who took part in thy fortunes.

ION. Alas! alas! How I shed the moist tear from my eyes, when I turn my thoughts to the time⁵ when she who bore me after furtive embraces,
1370 secretly put me away, and gave me not the breast;

1. Lit.—*Does it involve for me?*

2. Lit.—*Investigations.*

3. Lit.—*Maid of Delphian women.*

4. i. e. *From any other part of Greece.* 'Ελλάς here = 'Ελληνίς, very uncommon.

5. Lit.—*Thither.*

but I passed the life of a servant in the abode of the god, without a name. The god was good, but my fate was hard:¹ for at the time that I ought to have been delicately nurtured² in the arms of my mother, and to have had some enjoyment of life, I was deprived of my dearest mother's nourishment. 1375
 And wretched also is she who bore me, since she has shared the same fate³ in losing the joy of *possessing* a son. And now I will take this basket and present it an offering to the god, that I may discover nothing that I would not.⁴ For if a slave happens to have given me birth, to discover my 1380
 mother is a worse thing *for me* than to say nought about her.⁵ O Phoebus, I present this to thy temple. Yet what am I doing? I am opposing the good will of the god towards me, who has preserved these tokens of my mother for me. I must open this, 1385
 and take heart. For never can I escape from⁶ what is fated. O sacred chaplets,⁷ why, I pray, have ye been hidden from me, and ye bands,⁸ by which my treasures were guarded? Behold the covering of the round basket, how it has been saved from growing 1390
 old by some divine *care*, and the wicker-work is free from mouldiness:⁹ but the interval of time is long indeed for these hoarded relics *to have lasted*.

1. Lit.—*The matters of the god were good, but of fate heavy.*

2. Lit.—*To have lived delicately.*

3. Lit.—*Has experienced the same experience.*

4. Lit.—*Nothing of the things which I do not wish.* The meaning is—*that none of my discoveries may be of an unhappy nature.*

5. Lit.—*Being silent, to let her be.*

6. Ὑπερβαίνειν, *pass over, leap over*, a metaphor from an animal leaping over a hunting net to escape.

7. See 1336.

8. The fastenings of the ἀντίπηξι.

9. Lit.—*Mould is absent from the things entwined.*

CR. What apparition do I behold of things not even hoped for?

ION. Silence: thou wast an enemy to me before.

1395 CR. I cannot be silent:¹ exhort me not. For I see the basket in which² I formerly exposed thee, my child, when thou wast yet a helpless³ babe, *taking thee* to the grotto of Cecrops and the cavernous Macræ.⁴ But I will leave this altar, even if I must die.

400 ION. Seize this woman; for inspired with a sudden frenzy by the god, she has leaped up and left the sculptured altar;⁵ and bind her arms.

CR. Go on to slay me, if ye will;⁶ since I will cling both to this and to thee and to what is shut up within *it*.

ION. Is not this abominable? I am being dragged away on a pretended claim of relationship.⁷

1405 CR. Not so, but thou *near and dear to me* art found by one *near and dear* to thee.

ION. I *near and dear* to thee? And that is the reason why thou wouldst have secretly murdered me?

CR. Yes, thou art my son, if that⁸ is *nearest and dearest* to one who bore⁹ thee.

ION. Leave off inventing *falsehoods*: right surely will I take thee.¹⁰

1. Lit.—*My affairs are not in silence.*

2. Lit.—*Where.*

3. Lit.—*Infant, dumb.*

4. This line is suspected, and probably with good reason, as *the grotto of Cecrops* or rather of *Aglauros Cecrops' daughter* was not the same as the *Paneum*, hitherto described as the scene of Creusa's amour.

5. Lit.—*Sculptures of the altar.*

6. Lit.—*Ye would not cease slaying me, (if ye did as I bid you).*

7. Lit.—*By reason of mere words.* On *ῥυσιαῖζομαι*, comp. 523.

8. Lit.—*This.*

9. Si mulier, de se loquens, pluralem adhibet numerum, genus etiam adhibet masculinum; si masculinum adhibet genus, numerum etiam adhibet pluralem. Dawes' Canon.

10. Ion means—*I will convict thee right well.* She affects to misunderstand him, and answers as though he meant—*I will accept thee as my mother.*

CR. May I arrive at this *happiness*; this, my son, *is what* I am aiming at.

ION. Is this basket empty, or hides it any 1410 contents?

CR. Yes, thy garments, in which I formerly exposed thee.

ION. And wilt thou tell the name of them, before thou seest them?

CR. Yes, and if I tell thee not, I will be bound¹ to die.

ION. Speak; since thy boldness has *about it* something passing strange.

CR. Look for the work which I wove when I was 1415 a girl in days gone by.

ION. What sort of work? Many are the works woven by maidens.

CR. Not a perfect *piece of work*, but such as a first attempt at the loom *might be*.

ION. What pattern has it? thou must not try to catch me in this way.²

CR. A Gorgon in the central tissue of the robe.

ION. O Jupiter, what destiny *is this that* pursues 1420 me to the end?³

CR. And it is bordered with snakes after the manner of the ægis.

ION. See here! this is the piece of work: *sure* as an oracle we find it.⁴

CR. O work⁵ of my maidenhood found at last.

1. Lit.—*I put myself under (an engagement).*

2. Lit.—*That thou mayst not catch me in this way.*

3. Έκ, —*to the end.*

4. I have ventured to give a new sense to the words, reading them θέσφαθ' ὡς εὐρίσκομεν.

5. The accusative (ιστόν) after ᾧ is rare in Greek, though common after ο in Latin.

ION. Is there anything besides this? or art thou lucky in *guessing at this alone*?

1425 CR. An antique thing, some snakes with jaws all gold.¹

ION. The gift of Minerva, who bids Athenians deck their children with these ornaments?²

CR. Yes, in imitation³ of *what she did to Erichthonius of olden time*.

ION. Do what, make what use, tell me, of the golden ornament?

CR. As a necklace, for a new-born child to wear, my son.

1430 ION. Here are *the snakes*⁴ inside. But I want to know *what* the third thing is.

CR. I put round *thy head* at the time a chaplet of the olive, which Minerva first planted on⁵ the rock: which, if it *still* exists, never leaves its greenness, but flourishes as being produced from the original olive.

1435 ION. O mother most dear to me, with gladness beholding thee I kiss⁶ thy glad cheeks.

CR. O my son, O thou light of joy more precious to thy mother than *the light of the sun* (for the god will pardon *this word*), I hold thee in my arms,⁷ a discovery beyond my hopes, who I thought was

1. The reading in the text ought to give this sense, but gives none. Toup and Hermann read *πάγχρυσσοι γέμνν*, which is good enough. After all, is not the true reading likely to be—*δράκοντες ἀρχαίων τι πάγχρυσσοί γ' ἔνν*—*Yes, an antique thing is in it, some snakes all of gold*—? The hyperbaton involves no difficulty.

2. Lit. *Who bids rear children in it*. See 24 seqq.

3. Lit.—*Imitations*.

4. The want of inflection in the English pronoun makes it necessary to repeat the substantive. In Greek the *οἶδε* is sufficient as necessarily referring to *δράκοντες*.

5. Lit.—*Introduced to*.

6. Lit.—*I have flung myself upon*.

7. Lit.—*Hands*.

dwelling beneath the earth in the depth with the 1440
shades and Proserpine.

ION. But, O my dear mother, in thy arms I
seem as he that is dead and *yet* is not dead.

CR. O thou expanse of the bright sky, what
words shall I utter, shall I cry aloud?¹ Whence
comes it that this unlooked-for delight has happened 1445
to me? Whence *comes it that* I have gotten this joy?

ION. To me it would at one time have seemed
likely that anything in the world² would happen
sooner than this,—that I am thy son.

CR. I still tremble with fear.

ION. That thou hast me not, now that thou hast 1450
me?

CR. *So it seems*, for far away my hopes had I
cast. O lady,³ from whom, from whom didst thou
receive my babe into thy arms? By what hand came
he to the house of Loxias?

ION. This was *the work* of the god: but as to the 1455
remainder of our destinies may we be as fortunate
as the former part of them was unfortunate.

CR. Not without tears wast thou born,⁴ my child,
and with sighs wast thou parted from thy mother's
arms: but now, against thy cheek, I *freely* breathe,
having found a joy most blissful. 1460

ION. What thou sayest is true of thee and me
alike.⁵

CR. I am no longer childless nor without
offspring: our house is established, and the land has

1. Βοάσω—Not future, which would be βοάσομαι, but (as Paley observes) deliberative subjunctive.

2. Lit.—*It would have presented itself that all things.*

3. The Pythia.

4. Ἐκλογεύει—Histor. pres.

5. Lit.—*Thou speakest of my matter and thine jointly.*

a prince: and Erechtheus flourishes again in youthful
1465 vigour, and the earth-born race no more looks on
darkness, but is again enlightened by the rays of the
sun.¹

ION. My mother, let my father, I pray,² come
and share the gladness which I have caused thee.

CR. My child, my child, what *is't* thou sayest?
How, how am I put to shame.

1470 ION. How saidst thou?

CR. Thou wast born to another,³ to another.

ION. Ah me! thy maidenhood brought me forth
a spurious son?

CR. Not *celebrated* by torches nor by dances did
my union, bring thee⁴ forth, my son.

1475 ION. Alas! I was begotten, my mother, of some
ignoble father.⁵

CR. Bear witness the slayer of the Gorgon—

ION. What is that⁶ thou saidst?

CR. Who amid⁷ my *native* rocks dwells on the
olive-planted hill.

1480 ION. This that thou tellest me, this is an attempt
to deceive me and no truth.⁸

CR. At the rock haunted by nightingales with
Phœbus—

ION. What sayest thou of Phœbus?

1. Lit.—*Recovers sight by the torches of the sun.* The metaphor is expressive of joy and gladness, a sense which the word *φῶς* sometimes actually obtains.

2. *Μοί*—the ethical dative.

3. Lit.—*From some other quarter.*

4. Lit.—*Thy head.*

5. Lit.—*Base-born from some quarter.*

6. Lit.—*This.*

7. Lit.—*At.*

8. Lit.—*Crafty and not true.* When words are doubled in Greek, as *λέγεις λέγεις*, it will be sometimes necessary, in consequence partly of the different order of the words, to double some *other* words in a translation.

CR. Was I united in stealthy love.

ION. Say *on*; for thou art about to tell me somewhat acceptable and fortunate *to hear*.

CR. And at the tenth revolution of the month, I 1485 brought thee forth, a stealthy child, to Phœbus.

ION. O thou that hast spoken *words* of greatest joy, if thou speakest *words* of truth.

CR. And I put on thee to cover thee¹ these swaddling-clothes the work of thy mother's maidenhood,² the clumsy attempts³ of my shuttle. And 1490 I gave thee not a mother's nurture with milk, nor with the breast, nor bathings with my hands, but in solitary cavern, for beaks of birds a prey⁴ and feast, wast thou exposed to die⁵ 1495

ION. O my mother that couldst endure *to commit* so terrible a deed.

CR. By fear constrained I cast away thy life, my child; 'twas against my will I slew⁶ thee

ION. And thou wast about to die by my hand in 1500 an impious way.

CR. Ah! Ah! terrible was our fate then, and terrible are these *last* events too: we are tossed to and fro by misfortunes and back again by good fortunes, and the gale⁷ is *ever* shifting. Be it 1505 constant at *last*: enough are the troubles of the past; but now there has sprung up a fair wind *to bear us forth* out of our troubles, my son.

CHO. Let none of men e'er think that aught is beyond hope, seeing what is happening now.

1. Lit.—*Cast about thee*.

2. Lit.—*Maiden swaddling-clothes of thy mother*.

3. Lit.—*Blunders*. See 1417.

4. Lit.—*A slaughter*.

5. Lit.—*For Hades*.

6. On the aorist see Paley's note, and compare 1298.

7. Viz. *Of fortune*.

1510 ION. O Fortune that hast in turn caused
 myriads of mortals ere this both to be unfortunate and
 to be prosperous again, to what a point in life's
 career have I arrived in so nearly having killed
 a mother,¹ and in so nearly having suffered an unde-
 1515 served *death myself*. Is it possible for the sun's
 bright course to witness² all these *freaks of thine* day
 by day? Well then, I have discovered thee, my
 mother, a joyful discovery *for me*, and such an³ origin,
 in my judgment,⁴ is not at all to be despised. But
 the rest I wish to say to thee alone. Come hither;
 for I would whisper⁵ my words into thine ear, and
 1520 cast the veil of secrecy over the facts. Be thou sure,
 my mother, that thou didst not first fall into the
 unfortunate error to which maidens are liable with
 regard to secret attachments, and then art laying the
 blame to the god, and art endeavouring to avoid the
 1525 disgrace to me by saying that thou borest me to
 Phœbus, when thou borest me by no god at all.⁶

CR. By Minerva the Victorious,⁷ who of old
 aided Jove in battle against the giants with her ear,
 'tis none of mortals that is father to thee, my son, but
 the same king Loxias that reared thee up.

1530 ION. How then *was it that* he gave his son to

1. I fear that the exact meaning of this passage has not yet been thoroughly explained. I have followed Paley.

2. Lit.—*Learn*. This passage again has not been quite satisfactorily cleared up.

3. Lit.—*This*.

4. Ὡς ἡμῖν, ἡμῖν being the ethical dative.

5. Lit.—*Speak*.

6. Lit.—*See thou, mother, lest having tripped what irregularities arise amongst maidens with regard to secret nuptials, thou afterwards layest the blame to the god, and endeavouring to fly from my disgraceful, sayest thou borest me to Phœbus, having borne me not from a god*. On the indicative after μή, see Paley's note. Νοσήματα is a cogn. acc. after σφαλεῖσα.

7. Comp. 457, which identifies Νίκη with Ἄθνα.

another father, and declares that I was born son of Xuthus ?¹

CR. That thou wast so born, *he says* not, but *though* begotten of him, *to Xuthus* he gives thee: for a friend may give a friend his own son *to be* master of his house.²

ION. *Whether* the god is true, or divines falsely, 1535
is a question, my mother, *which* not without reason disturbs my mind.

CR. Hear now therefore the thoughts which have occurred to me, my son. It is to benefit thee, that³ Loxias settles thee in a noble family: but, if thou hadst been called the god's, thou wouldst never have had a home entitling thee to full rights of citizen- 1540
ship,⁴ nor the name of *any* father. For how *couldst* thou, when I myself wished to conceal my loves, and was for secretly killing thee⁵? And it is to serve thee that⁶ he assigns thee to another father.

ION. I am following them up by no means inattentively:⁶ but I will go into the temple and enquire 1545
of Phœbus whether I am *the son* of a mortal sire or of Loxias. Ha! Who of the gods appears from the house fragrant with incense and shows a countenance bright with the rays of the sun?⁷ Let us fly,

1. Lit.—*That I have been produced from Xuthus a son.*

2. i. e. *His heir.*

3. Lit.—*Benefiting thee. Serving thee.*

4. Lit.—*Of whole inheritance.*

5. Paley's notes on this passage are well worth reading, though no explanation I have seen is quite satisfactory. *Οἷ* appears to me to be the adverb rather than the pronoun—*where = in a case in which, when.*

6. Lit.—*I am coming after them (i. e. thy thoughts, as expressed by thee) not so inattentively.* On this meaning of *φαύλος*, see Paley's note.

7. Lit.—*Who of the gods, coming into view from the house receiving incense, shows a countenance opposite the sun?* The transverse rays of the rising sun (the Attic stage facing N.N.W.) imparted brightness to the countenance of the statues or persons of the gods, as seen by the audience in the theatre. Paley.

1550 my mother, lest we should look upon the gods, if it is not meet¹ that we should look upon them at the present time.¹

MINERVA. Fly not: for *I am* not an enemy that ye should fly from me, but friendly to you both in Athens and here. For *it is I, Pallas, that* am come, *the deity* giving a name to thy land, having in
 1555 haste sped hither from Apollo, who thought not fit to present himself to you,² lest reproaches for the past should interrupt,³ but he sends me to speak to you the message that this lady bore thee by Apollo for thy father, and he gives thee to whom he gave thee, not as having begotten thee, but that he
 1560 (Xuthus) may take thee into a family of most noble birth. And when this purpose⁴ was disclosed and revealed to him (Xuthus), fearing that thou wouldst be slain by the plots of thy mother, and that she *would be slain* by thee, he rescued *you both* by plans which he devised. And king *Apollo* intended still to remain
 1565 silent about these things and⁵ to make this lady known to thee as thy mother in Athens, and to her that thou wast born⁶ of her and Phœbus as thy sire. But, that I may complete the business for the god, and fully explain⁷ his divine will, for the sake of which I yoked my chariot, listen to me. Creusa, take
 1570 this youth and go to the Cecropian land, and seat him on the royal throne: for he, being born of the line of

1. Lit.—*It is not the season.*

2. Lit.—*To come into your sight.*

3. Lit.—*Should intervene.*

4. Lit.—*Thing.* The purpose was of course the intention to give him to Xuthus for a son.

5. Lit.—*Having throughout been silent about them.*

6. Lit.—*Thee, that thou wast born.*

7. *Ἠεπαίω*, the verb common to the two members of the sentence, hardly admits of one translation suitable to both objects.

Erechtheus, has a right to rule my land. And he shall be famous throughout Hellas: for his sons, four born from one root, shall give their names to the land, and 1575 to the people of the country arranged by tribes who inhabit my rock. Teleon shall be the first: then next the Hopletes, and the Argades, and the Ægicores, *named* from my Ægis, shall possess one tribe *each*.¹ And the sons born in turn to them in 1580 course of time decreed shall occupy the island towns of the Cyclades, and the continent along the coast,² which will give³ strength to my country; and they shall inhabit the plains of two continents, the land of Asia and of Europe, on opposite sides of the strait:⁴ 1585 and named Ionians for the name's sake of this *youth*, they shall have renown. But to Xuthus and thee shall be born⁵ a common offspring, Dorus, from whom⁶ the Dorian state shall *arise*, and be celebrated in song; and the second, Achæus, in the land of Pelops,⁷ who shall be lord of the sea-coast near Rhium, and 1590 the people shall be distinguished by being called after his name.⁸ And well has Apollo brought all to pass. In the first place, he makes thy delivery free from sickness, so that thy friends knew it not: and when

1. Pallas' meaning seems to be, that the four original tribes of Attica should get their names, Teleontes, Hopletes, Ergades, Ægicores, from Ion's four sons, Teleon, Hoples, Argades and Ægicoreus (*αλγίς, κόρη*). See Paley's note.

2. Alluding to the Ionian colonies in Asia Minor.

3. Lit.—*Gives*.

4. Viz. *The Hellespont*.

5. Lit.—*Is born*.

6. Lit.—*Whence*.

7. *The Peloponnesus*.

8. If the reading of this line is correct, it is by no means easy to see the construction of the words. The least objectionable way of taking them appears to me *λαός ἐπισημανθήσεται (ὥστε) ἐπώνυμος κεκληῖσθαι ὄνομα κείνου*.

1595 thou barest¹ this thy son, and hadst exposed him² in
 swaddling-clothes, he requests Mercury to snatch up
 the babe in his arms and convey him hither, and he
 reared him and suffered him not to die.³ Now there-
 fore keep it secret that this youth is thy son, that
 1600 Xuthus may be pleased with the belief that he is his,⁴
 and that thou, lady, on thy part mayst enjoy thy
 own blessings.⁵ And *now* fare ye well: for, after this
 rest from your troubles, I announce to you a happy
 destiny.

ION. O Pallas daughter of Jove supreme, I will
 1605 accept thy words with no want of faith: for I believe
 that I am born of Loxias *for* my father and of this lady:
 and even before this was not incredible *to me*.

CR. Hear me then. I praise Phœbus though I
 praised him not before, because he restores to me the
 son whom he once neglected. And of pleasant
 aspect to me are these gates and *this* oracle of the
 1610 god, though before they were hateful. And now I
 am pleased to linger with my hand upon the knocker
 and to seek admission at the gates.⁶

MIN. I commend⁷ thee, because thou art changed
 and praisest the god: the *aid* of the gods was ever
 wont to be long in coming, 'tis true,⁸ but at last 'tis
 mighty.⁹

CR. My son, let us go home.

MIN. Go ye, and I will bring you on your way.

1. Lit.—*Proceededst to bear*—imperf.

2. *Κἀπέθου* = not *καὶ ἐπέθου*, but *καὶ ἀπέθου*.

3. Lit.—*Breathe out his life*.

4. Lit.—*That his belief may pleasingly possess Xuthus*.

5. Lit.—*Mayst go having the good things of thyself*.

6. Lit.—*We gladly hang as to hands from the knocker and speak to the gates*.

7. Lit.—See note on 1269.

8. Lit.—*Somehow*.

9. Lit.—*Not weak*.

ION. A noble escort have we.¹

1615

CR. Yes, and one that loves the city.

MIN. And take thy place on the ancient throne.

ION. A noble possession is it for me.²

CHO. Farewell, Apollo, son of Jove and Latona.

He whose house is vexed with calamities, must reverence the gods and be of good courage: for at last the good obtain their due, but the wicked shall 1620 never prosper—such as their nature is, such is their lot.³

1. Lit.—*The guardian of our way is a worthy one at least.*

2. Lit.—*The possession is a worthy one for me.*

3. Paley explains the last few words extremely well—*ὡσπερ κακοί εἰσι τὴν φύσιν, οὕτω καὶ κακῶς αἰεὶ πράξουσι.*



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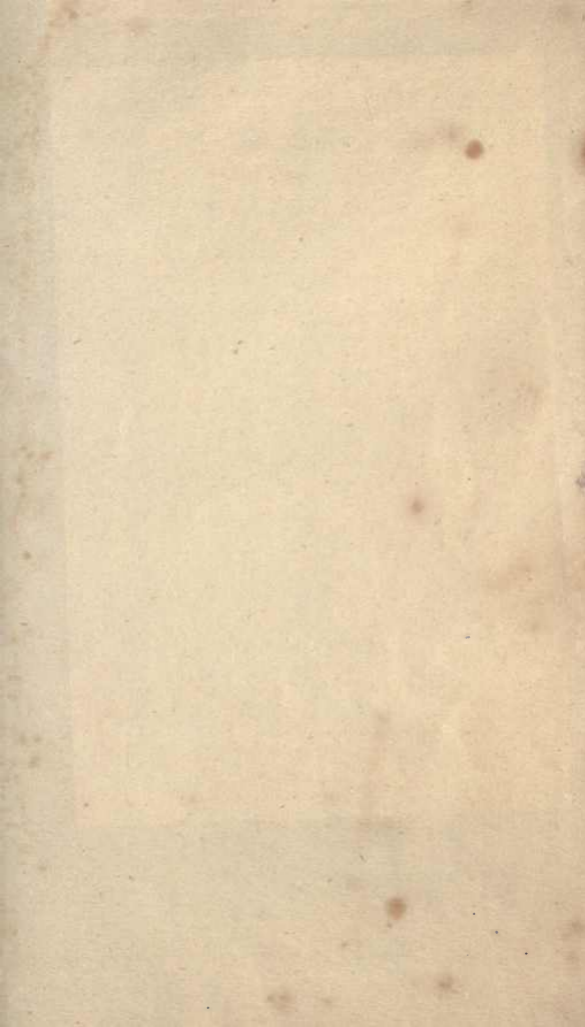
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